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ABSTRACTS

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ABDUL HUQ, DR. A STATISTICAL STUDY OF ASSOCIATION BETWEEN FIELD SYMBOLS AND SIGNS OF THE INDUS SCRIPT

Indus Valley Civilization was the largest civilization known to the ancient world. It flourished for more than a thousand years over an amazingly vast area. Excavations have brought to light many details regarding the inhabitants of the Indus valley. However, the writings left behind by them still remain a challenging puzzle. Many claims of decipherment have been made. But there is no general agreement even on the language of the Indus script, although the available evidence favours a proto-Dravidian model of decipherment.

A formal analysis of the Indus script is possible, regardless of the underlying language. A valuable aid for such an analysis was produced by Mahadevan in 1977. His computerized concordance contains several statistical tables in addition to texts and concordance. They provide valuable material for a context analysis of the inscriptions.

One of the external features, indispensable in context analysis, is the pictorial motif occurring along with the inscriptions. Termed as field symbols, they are likely to throw light on the contents of the inscriptions. In this paper, we make a statistical analysis of the association between field symbols and the signs. The study is restricted to sixty-seven common signs each of which occurs fifty times and nine field symbols each of which occurs thirty times. An index of affinity is used to measure the association between field symbols and signs. This enables us to study the level of attraction/repulsion between a sign and a field symbol. The results are discussed and possible applications to the decipherment indicated.

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ALUDIAPILLAI, K. DISTANCE EDUCATION

As we enter the twentyfirst century, we are witnessing a unique phenomenon in the realm of education which makes it possible for the learner and teacher situated for apart to carry on the learning process using technology in all its dimensions. The

provision of access to those who are denied an opportunity of treading the traditional path to education has its social ramifications.

Through the open University and flexible requirements relating to eligibility norms for admission, Distance Education system has thrown open as never envisaged or imagined ever before, wide and varied in areas of one's choice, incidentally remaining cost effective. At a time when the Governments are to take hard decisions on investing in higher education vis a vis primary education, on privatising education vis a vis government taking full responsibility for education and such issues, Distance Education has emerged as an alternative, as a model, as a system, as a facilitator and as a redeemer. In a State like Tamil Nadu, it has reached the stage of holding on an even level the traditional or conventional system of higher education and hence merits close attention.

In this paper, the growing complexities in the functioning of the system, ranging from the objectives to the pressing need to ensure quality are examined and the factors which the institutions offering the facility should pay special attention to are discussed.

கு. ஆளுடைய பிள்ளை, தொலைக்கல்வி

இருபத்தோராம் நூற்றாண்டில் காலடி வைக்கும் இவ்வேளையில், கல்வி உலகில் மிகப் பெரியதொரு புரட்சிகரமான செயற்பாடு உருவாகி வருவதைக் காண்கிறோம். கல்வி பயிலுபவர் ஒரு முனையிலும் பயிற்றுவிப்பவர் வெகுதொலைவில் மற்றொரு முனையிலுமாக வசித்து வந்தாலும், தொழில் நுட்பவியலின்பல்வேறு சாதனங்களின் துணைகொண்டு, கற்றல் பணியை மேற்கொள்ளும் பாங்கு பரவி நிற்கிறது. தொன்றுதொட்டுக் கடைப்பிடிக்கப்படும் முறைப்படி கல்விகற்க வாய்ப்பில்லாதோரும் கல்வியறிவு பெறக் கூடிய நிலை சமுதாயத்தில் பல்வேறு தாக்கங்களை உருவாக்கவல்லது.

இதுவரைக் கற்பனையிலும் காண இயலாத வகையில் பல்வேறு வகைத் திறன், அறிவு, தகுதி மற்றும் செய்திகளைப் பெற்றுத் திகழும் வாய்ப்புகள் திறந்த வெளிப் பல்கலைக் கழக வழி, குறைந்த செலவில் கிட்டியுள்ளன. இதில் சேர்ந்து பயிலத் தேவைப்படும் அடிப்படைக்

கல்வித் தகுதிகளும் பெருமளவு தளர்த்தப்பட்டுள்ளன. பெருமளவு நிதி ஒதுக்கீடு உயர் கல்விக்கா அல்லது தொடக்கக் கல்விக்கா, கல்விக்கான முழுப் பொறுப்பையும் அரசே ஏற்பதா அல்லது அதனைத் தனியாரிடம் விடுவதா என்பது போன்ற சிக்கலான கேள்விகட்கு விடை காண அரசாங்கம் தவித்துக் கொண்டிருக்கும் நிலையில், தொலைக்கல்வி ஒரு மாற்று முறையாக, உதவும் கரமாக, புதிய வழியாக, கலங்கரைவிளக்கமாக உருப்பெற்றுள்ளது. தமிழ்நாடு போன்றதொரு மாநிலத்தில், வழிவழியாகப் பின்பற்றப்படும் உயர்கல்வி முறையில் சேர்ந்து பயில்வோரின் எண்ணிக்கையும் தொலைக்கல்விமுறைவழி பயில்வோரின் எண்ணிகையும் ஒரே அளவினதாக இருப்பதனால், இத்துறையை நன்கு கவனிக்க வேண்டிய கட்டாயம் ஏற்பட்டுள்ளது.

இக்கட்டுரையில் தொலைக்கல்வி முறையில் பெருகிவரும் பிரச்சினைகள், இக்கல்வி முறையின் நோக்கங்கள் முதல் இதன் தரம் சீராக அமைவது ஈறாக உள்ள பல செய்திகளை ஆய்ந்து, இம்முறைக் கல்வியினை வழங்கும் நிறுவனங்கள் எந்த இனங்களில் உன்னிப்பாகச் செயல்பட வேண்டும் என்பது ஆராயப்படுகிறது.

AMUDHAN FR. D. A STUDY OF THE ORIGINAL CONTRIBUTION OF Fr. ANRRIQUE ANRRIQUEZ TO TAMIL TRANSLATION

Dr. Xavier S. Thaninayagam, who was a pioneer to organize International Tamil Congerences starting from 1966, discovered the first printed books in Tamil in Vatican Library and wrote about them in *Tamil Culture.* Of them, *Thambiran Vanakkam* was printed at Kollam in Kerala in 1578 and *Kirisithiani Vanakkam* was printed at Kochi in 1579. The types used to print these two books were cast in Kollam in1578, though previously Tamil types were cast in Goa in 1577. *Thambiran Vanakkam* gives a specimen of both these types. These were the first Tamil books printed in India.

Both the books are translations. The first one was translated by both Fr. Anrrique Anrriquez, S.J. and Fr. Manuel of St. Peter as the Protuguese note in the book indicates, though the Tamil note indicates only Fr. Anrrique Anrriquez as the translator. We are not able to find the reason for this discrepancy. The second book was translated only by Fr. Anrrique Anrriquez S.J.

as both the Portuguese and the Tamil notes indicate.

While the first book does not give us the title of the original nor the name of the author of the original, the second book tells us that it is the Tamil translation of the 'Doctrina Christao, a maneyra de Dialogo' ('Christian doctrine in dialogue form') written by Fr. Marcos Jorge, S.J.

The language used in both the books is a very simple one, mainly spoken in XVI Century in the Fishery Coast (around Tuticorin) where Fr. Anrriquez worked as a missionary from 1546 to 1600. The language used is not literary Tamil though the translator has taken pains to polish the spoken language to the best of his ability and present it in written form.

Fr. Anrriquez had tried to use Tamil Words (in the Manipravala style), as much as possible. When he could not translate a word into Tamil, he unhesitatingly used its Portuguese form in Tamil letters, often adapting it according to Tamil usage and using a mark to indicate they were non-tamil. We can count 18 such works in *Thambiran Vanakkam,* consisting of 15 pages, and 46 in *Kirisithiani vanakkam* consisting of 119 pages, considering the extreme difficulties encountered by the missionaries of the 16th century to learn Tamil, this is no mean achievement at all.

The letter ஷ is very sparingly used in the translatins while ஜ and ஸ are not used at all.

While we can find plenty of spelling and grammatical mistakes in these two books, still we can easily appreciate the strenuous efforts put in by Fr. Anrriquez to find apt words to express christian ideas in Tamil.

To the best of our knowledge, Fr. Anrriquez was the first European scholar who was engaged in translating Christian books in Tamil. In addition to the two books indicated here, his other works such as *Flos Sanctorum* and *Confessionario* were also mainly translations.

The Original contribution of Fr. Anrriquez lies in the fact that

a) he was a pioneer in translating European books in Tamil

b) he was able to find suitable Tamil words to express Christian doctrine

c) he adapted Portuguese words in Tamil, wherever necessary, to express Christian ideas

d) he was the first to use the spoken Tamil of the Fishery Coast to express Christian ideas as his readers were from that area and

e) he was the first person to use spoken Tamil to compose books.

ANNAMALAI, DR. E. A NEW PARADIGM FOR TAMIL DEVELOPMENT

The nature and problems of planned development of Tamil, which has more than 2000 years of history of development and which is a transnational language are different. The developmental actions since independence are past looking and government based. In the modern world with premium on information and technology and with perference for free market with only an interventionist role for the government, the strategies, agents and goals of Tamil development should change. The post modern revival of ethnic identity and cultural rootedness in the context of globalization should also be incorporated in the change. This paper will describe a new paradigm of development for Tamil in the 21st Century.

ANTHONY, JAYANTHI MALAR THE AWAKENING OF THE MALAYSIAN INDIAN COMMUNITY AND THEIR BATTLE TO UPLIFT THE COMMUNITY THROUGH EDUCTION

Malaysia, a multiracial society comprising of the various ethnic groups - the indigenous Malays, Chinese, Indians, Kadazans, Ibans and other minority races, is well on its way to become a fully developed and industrialized country by the year 2020. The Government has formulated a strategic plan, called `VISION 2020' to gradually transform its agriculture and plantation to an export-orientated industrial manufacturing base. The `VISION 2020' encourages and calls for equal participation and sharing

of the economic development and wealth of the country by all races.

The paper shows the progress and development of the major Malay and Chinese ethnic groups; and regretably enlightens the weaknesses and struggles of the minority Indian ethnic group. It briefly traces the background history of Indians, in the last 100 years, as labour force and their enclosure in the plantations and estates which has deprieved majority of them and their children of good living standard and education. The general living condition and wages of hard Indian labour force are well below those in the rest of the industrial and manufacturing capitalist sectors. While the country is forging ahead to full trained and skilled employment, the poor Indian community and their children are being neglected due to poverty and lack of adequate education and training.

The rapid progress of the Malays and Chinese has awakened and triggered the minds of the Indians to think seriously and improve the individual earning power to build their family economy and to move forward to seek and participate in the various economic opportunities being made available. The weaknesses of the community are identified and remedial measures to overcome their problems are suggested. The Indians have realised that the main tool to transform their community is through education - the lack of which has severely handicapped the majority of the Indian population. Education is identified as the central to the strategies for increasing economic values and incomes and meeting the challenges of a fast changing society. This sudden awakening has resulted in the rapid influx of Indians from the `rural-plantation enclave' to the `urban-industrial sectors' to seek alternative employment and better wages.

However, in striving to achieve their objectives, many of them are faced with further social, economical and cultural problems in the modern urban sectors and cities. The paper calls for concerted efforts, cooperation and participation by all members of the Indian community to help eradicate poverty and to uplift the community through education. The image of the Indian as a labour force should deminish. The community must be united to educate the youngs and place them on a proper footing to face

the challenges of VISION 2020. In spite of all the concerted efforts many more battles, to uplift the community, need to be won before the war is over.

ARANGASAMY, DR. PALANI A CRITICAL NOTE ON THE THEORIES OF TRANSLATION

Translation has become a universal force to be reckoned with. To interact between languages of various ethnic families, and to bring about integration at global level, its role is vital. It has developed all over the world and is bound to grow well in diverse subjects in the forth-coming centuries. In its coverage, it embraces linguistics, literature, history, Psychology, Economics and Science. It is as old as the tower of Babel, as Edwin Gentzler observes. Yet for a long time, translation was deemed to be a marginal discipline and a shadow of the substance. But now it has gained a separate entry as a full-fledged discipline in the Modern Language Association's *International Bibliography* in 1983.

Many scholars and practising translators have formulated theories for translation. But a theory, comprehensive and acceptable in toto, is yet to be evolved. It cannot be is an agreeable truth. Language is a growing process and it cannot be reduced to a static concept. It is this inherent instability that renders translation to be called an art of approximation. Technically speaking, any theory for an exact rendering of form and content is hardly achievable, for the former operates at the lexical level while the latter at thematic level. Even in India, where the mutual interaction between the literary works of the ancient languages namely Tamil and Sanskrit have taken place since time immemorial, a practicable theory was hardly perceptible. The earliest extant Tamil grammatical treatise *Tolkappiam* of the circa 2nd cent. A.D. employs a laconic brevity in classifying translation in a single stanza. It is devoid of a workable formula, even though the process of intellectual linkage has been existing between Tamil and Sanskrit for a very long time.

In Susan Bassnet's view, the theory of translation is elusive. The irony is that an aspiring translator need not necessarily be aware of it before translating any work of art. At the most, any

one of the existing theories that one gets himself rigidly adhered to, in the course of his scholarly perusal, may prevent him from being extremely lopsided and deviating in his renditions. None of the translators has so far ever acknowledged any of the theories but continued to translate works of his choice, testifies to the fact that previous knowledge of the theory is not a sheer necessity for any one embarking on this subject.

Among European scholars, the theory has to be elicited from their Works and Prefaces and in cases where the theories are obviously perceptible, they are not wholly relevant and far from being applied in different climes. Besides, the modern theories of translation are not prescriptive but suggestive and descriptive. Hard and fast rules may be sustainable in translating science texts but not literary works as the latter are embedded in words and phrases that are of subtle shades of thought, implied meanings and indirect literary echoes besides aesthetic embellishment at the verbal level.

Moreover the theories formulated are based on the experience of individual translators and the works undertaken. The texts with depth and diversities vary from one another and each one demands a separate handling in translation. No two translators go hand in hand excepting in broader levels of conveying somehow or other the idea of the source material. Otherwise there would not have been many translations for one and the same work. It is worth mentioning that there are eight translations in English for *Geeta Govindam* and more than twenty in English for *Bhagavat Gita.*

Taking the word translation to be a mere transformation, even monolingual interpretations are also included in this discipline. Roman Jakobson, George Steiner, I.A. Richards, Ezra Pound, Catford, Eugene Nida, Theordore Savory are a few of the modern European scholars who have contributed to the theory of translation. A brief note on each of their theories and their relevance to us, is aimed at in this paper. In its concluding remarks, it points out that no theorist has dealt with the theory of translation in film and media studies. As any other art or discipline, translation is also bound to undergo changes in this computer age in respect of its coverage and operation.

ARAVAANAN, DR. K.P. SUICIDE CULTURE OF THE TAMILS

Emile Durkheim, a veteran French Sociologist established a theory called `Social Solidarity'. As a Jew by birth, he studied the habits and customs of the Protestants and Catholics in France. He collected authentic datas and established a theory as mentioned above.

According to him, if a society is lacking in the feeling of oneness or in other words, if it does not promote social solidarity, it naturally invites the feeling of insecurity. The affected people would rather prefer to die than live.

In the social history of the Tamils, the suicide culture was accepted through the ages. The `Nadugal' concept, the `Maanam' concept and other cultural habits of the Tamils confirmed the theory. Hence the Tamils purposely and intentionally prefer to die after a calamity occurred in their personal or social life. A vast number of persons of Tamil origin than the other ethnics died following the death of Mrs. Indira Gandhi and M.G. Ramachandiran. This incident strengthen the above view.

If we apply the Durkheim theory, one can arrive at a conclusion that the Tamils were lacking in the concept of social solidarity through the ages due to various political, social and economical reasons. Therefore, the suicide rate is very high in the states of Pondicherry and Tamil Nadu, which are mainly populated by Tamil ethnic.

AROKIANATHAN, DR. S. SPIRAL BILINGUALISM IN INDIAN CONTEXT

Scholars have predicted through various studies that when a language is used as only a home dialect with restricted function surrounded by another dominent language, the rate of loss in the use of the home dialect among the bilingual is very constant and steady across generations. Further the academic persuit of the bilingual in the dominan language accelerates the shrinking of the use of the home dialect. Though the above theoretical observation seems to be applicable in general to all bilingual situ-

ation, yet the Indian Bilingual situation, seems to be quite different regarding the gradual loss of the home dialect and behaves in a unique why.

The family ties of an individual, the social responsibilities, the rites and rituals performed by every adult in a community addes new dimensions to the bilingual situation. In the adolescent age, an Indian bilingual may associate himself with his peer group who are mostly heterogeneous. During this period a bilingual's language attitude remains neutral assuming language as a means of communication. But after marriage, mostly arranged within his community in Indian situation, a bilingual's association within his own community is increased in the form of his social responsibilities, the rites & rituals performed during auspicious days. These result in the increased use of his home dialect. The adult bilingual now recognises the home dialect not only as means of communication but also as a symbol of cultural & ethnic identity and a strong unifying factor for the on going communal activities taking place in a heterogeneous social environment. As a result of it the adult bilingual once again renew his linguistic ability in the home dialect and attempts for a conscious enlargement ofthe domains of its use within his community as counter measure to the ever dominating hetrogeneous environment surround him.

This kind of subsided language attitude in the beginning and its increase in the later stage within each bilingual individual leads to a piral form when looked across generation for the constant and gradual loss of his home dialect.

ASHOK KUMAR, V. RAJAPPAN AN ANALYTICAL STUDY OF LITTORAL SONGS IN AINGURUNUURU

AinguRunuuRu is the third work of the ETTuththokai group. Some learned persons are of opinion that this work was composed first. All the songs are of aaciriyappaa metre.

The second hundred songs in AinguRunuuRu belong to the littoral land division. Just as the hundred songs belonging to the other land divisions are each subdivided into ten parts, these songs too are classified into ten sub-divisions.

Ammuuvanaar sang these songs. One hundred and twenty seven songs have been assigned as his, in Cangkam literature. Nevertheless, only one hundred and twenty five songs are available today. The songs are not found in AingkutunhuuTu.

Examining the songs AingkutunhuuRu, one can see that the poet was captivated by the beauty that is nature. He excels in the art of blending the lover's state of mind with nature. He has the ability to convey to others what he has experienced, without destroying the emotions involved.

The emotions which Ammuuvanaar wishes to express are not shown in the characters he has created. It must be mentioned here however, that they are present in the meaning he gives to his poetry. The words he employs are brimful of emotions and mind-captivating. This emotion welling out of his words is imprinted not in the style of writing but in the excellence of intonation.

If one looks at Ammuuvanaar's littoral songs, he will see that they contain several sound-forms. It seems that more than two thousand years ago he had found the good disposition of music and the way it captivates one when it comes in songs. One can see how words sound in harmony with music in several places of his songs. Ammuuvanaar considered nature and the life that was attuned to it as one. He tries to elucidate very beautifully the emotions that go with women's lives by connecting them with nature itself. The lady of the littoral land region, the symbol of woman-hood among the fisher folk in his song of the littoral region changes into the very beautiful handmaid of nature herself. His account of nature seems to have specific limitations of certain qualities.

ATHREYA, DR. V.B. PEOPLE'S SCIENCE MOVEMENT - THE EXPERIENCE OF TAMIL NADU AND INDIA

This paper traces the emergence of the People's Science Movements (PSM) in India in the period since independence, with a particular focus on Tamil Nadu. It examines the perspective of PSMS, and analyses their evolution in the last decade and a half. Begining as a science popularisation movement, the PSM

has taken up issues in formal science education, health, energy, environment, scientific and technological self-reliance, and more recently, literacy. In the process, the movement has both expanded considerably and been transformed significantly. In particular the involvement of the science movement in the literacy campaigns has been a very rich learning experience. It has brought the PSM closer to people, 'ruralised' it markedly, and has provided valuable lessons in both general and science communication to the rural population, especially neo literates. The post litaracy context in a number of districts has also set a new agenda of social, scientific and technological intervention for the people's science movement in Tamilnadu.

முனைவர் வ. ஆத்ரேயா மக்கள் அறிவியல் இயக்கங்கள் இந்திய, மற்றும் தமிழக அனுபவங்கள்.

நாட்டு விடுதலைக்குப்பின் இந்தியாவில் குறிப்பாகத் தமிழகத்தில் ஏற்பட்ட மக்கள் அறிவியல் இயக்கங்களின் தோற்றமும் வளர்ச்சியும் இக்கட்டுரையில் தெளிவுபடுத்தப்படுகிறது. அவற்றின் கண்ணோட்டமும் கடந்த பதினைந்து ஆண்டுகளில் அவை பெற்ற வளர்ச்சியும் ஆய்வு செய்யப்படுகின்றன. அறிவியலை விரிவாக அறிமுகப்படுத்தும் இயக்கமாகத் துவங்கி, பின்னர் மக்கள் அறிவியல் இயக்கங்கள், அறிவியல் கல்வி, ஆரோக்கியம், ஆற்றல், சுற்றுச் சூழல், அறிவியல் - தொழில் நுணுக்கத் தற்சார்பு, (அண்மைக் காலமாக) எழுத்தறிவு போன்ற பல பிரச்சினைகளைக் கையில் எடுத்துக்கொண்டுள்ளன. இதன் மூலம் இவ்வியக்கம் குறிப்பிடத்தக்க அளவிற்கு விரிவடைந்துள்ளது; அதன் தன்மையும் மாறியுள்ளது. குறிப்பாக, மக்கள் அறிவியல் இயக்கங்கள் எழுத்தறிவு ("அறிவொளி") இயக்கங்களில் பங்கேற்றது ஒரு சிறந்த வளமான படிப்பினையாக அமைந்துள்ளது. இப்பணி அறிவியல் இயக்கங்களுக்கும் மக்களுக்குமிடையே நெருக்கத்தை ஏற்படுத்தியுள்ளது; இயக்கத்திற்குக் கிராமியத் தன்மையைக் கொடுத்துள்ளது; கிராமப்புற மக்களிடம், குறிப்பாகப் புதிதாய்க் கற்றோரிடம் பொதுச் செய்திகளையும் அறிவியல் செய்திகளையும் கொண்டு செல்வதில் படிப்பினைகள் கிடைத்துள்ளன. பல மாவட்டங்களில் நடப்பில் உள்ள தொடர்கல்விச் சூழல், மக்களுக்கான சமூக, அறிவியல் மற்றும் தொழில்நுணுக்கத் தலையீடு தொடர்பான பல புதிய பணிகளைத் தமிழகத்தில் மக்கள் அறிவியல் இயக்கத்தின் முன்பு கொணர்ந்துள்ளது.

BABJI, M.S. TAMIL MIGRANTS IN MAURITIUS

Mauritius is one of the Colonised countries by British in the world. It has a surface of 2100 sq.k.m. The social fabric of Mauritius society is pluralistic and heterogeneous. The people belong to different nationalities such as Europeans, Indians, Africans and Chineese migrated to Mauritius. According to 1983 population census, people belong to 84 religions, 67 languages live together here. It has an agricultural economy. The main commercial crop of Mauritius is sugarcane, which is cultivated in 87400 hecters. Mauritius economy thus totally depends on sugarcane production. It is one of the major expoters of sugar to other countries.

In this paper an attempt will be made to study historically the Tamil migrants in Mauritius, the causes for their migration, their political participation, social and economic conditions, cultural customs and values, and pattens of cultural assimilation of Tamilians with the natives and others. An attempt will also be made to study the problems of assimilation by Tamilians in Mauritius.

This paper is based on secondary sources and limited primary date such as archival records, books on Tamilians in Mauritius and other documents.

BAGAVANDAS, M. AND S. NAZREEN BEGUM, AN ANALYSIS OF THE STRUCTURE OF CILAPPATHIKKARAM : A STATISTICAL APPROACH

This study establishes the feasibility of applying some of the well known statistical methods for analysing the structure of Cilappathikaaram, one of the five epics of Tamil literature. There are three divisions in this text. First division contains ten chapters, second division contains thirteen chapters and third division contains seven chapters. For this analysis all the thirty chapters are considered and it is complete enumerative study. A complete concordance was formed using the metric form of this epic facilitating an accurate compilation of statistics such as character and word frequencies.

The study of the frequency of occurrence of characters in the three divisions showed that the character 'n' (ன்)occurs more frequently in the text followed by the character `m' *(ம்)*, 'KA' *(கா)* and 'ta' *(த)* in the order of their occurrence. It was found that the frequency of occurrence of characters in the three divisions were not from the same distribution and it was also determined that the three divisions were mutually different.

The two entropy measurements obtained on the each of the three divisions based on the estimated unigram probabilities and from the estimated word-length distributions. These estimates suggested that the entropy estimate is the lowest for division two and the highest for division three.

The word-length frequency curves of the three divisions are unimodal, positively skewed and leptokurtic and all of them follow Pearson's type IV distribution. But the word-length frequency distribution of the third division is significantly different from that of the other two divisions. The existance of natural clusters are established by grouping all the thirty chapters using clustering techniques on the basis of word-length distribution.

பகவன்தாஸ், மா. *சிலப்பதிகார அமைப்புப் பற்றிய புள்ளியியல் பகுப்பாய்வு.*

இந்த ஆய்வு, ஐம்பெருங்காப்பியங்களில் ஒன்றான சிலப்பதிகாரத்தின் அமைப்புப்பற்றிப் பகுப்பாய்வு செய்வதற்குப் புள்ளியில் முறைகளின் பயன்களை விளக்குகிறது. இந்தக் காப்பியத்தில் மூன்று காண்டங்கள் உள்ளன. முதல்காண்டத்தில் பத்து, இரண்டாவதுகாண்டத்தில் பதிமூன்று, மூன்றாவது காண்டத்தில் ஏழு காதைகள் உள்ளன. இந்த ஆய்விற்கு எல்லாக் காதைகளும் பயன்படுத்தப்பட்டன.

மூன்று காண்டங்களிலும் உள்ள தமிழ் எழுத்துக்களின் அலைவெண்களைக் கணக்கிடும் பொழுது 'ன்' என்ற எழுத்து அதிகம் வருவதாகவும், அதை அடுத்து ம், க், த் என்ற எழுத்துக்கள் வருவதாகவும் கணக்கிடப்பட்டுள்ளது. மூன்று காண்டங்களின் எழுதுக்களின் அலைவெண்கள் வெவ்வேறாக இருப்பதாகவும் தெரிய வருகிறது.

எழுத்துக்களின் நிகழ்தகவுகள் கொண்டும், சொற்கள் நீள அலைவெண்கள் கொண்டும், ஒவ்வொரு காண்டமும் எவ்வளவு செய்திகள் கொண்டுள்ளன என்பதைப் பார்க்கும்பொழுது, இரண்டாவது காண்டத்தில் மிக அதிகமாகவும், மூன்றாவது காண்டத்தில் குறைவாகவும் உள்ளதாகத் தெரிகிறது.

மூன்று காண்டங்களில் உள்ள சொற்களின் நீள அலைவெண் வளைகோடுகள், ஒரு முகடு கொண்டும், நேர் கோட்டமாகவும், குறைத்தட்டையாகவும் உள்ளமை கண்டறியப்பட்டுள்ளது. இந்தச் சொற்களின் நீள அலைவெண்கள் பியர்ஸனின் டைப் ஐய அலைவெண்ணை ஒத்து இருப்பதாகவும் தெரிய வருகிறது. சொற்களின் நீள அலைவெண்கள் கொண்டு மூன்று காண்டங்களை ஒப்பிடும்பொழுது மூன்றாவது காண்டம், மற்ற இரண்டு காண்டங்களிலிருந்து வேறுபட்டு இருப்பதாகத் தெரிகிறது. சொற்களின் நீள அலைவெண்களைக் கொண்டு முப்பது காதைகளில் ஒப்புவியல் ஆய்வும் மேற்கொள்ளப்பட்டது.

BALACHANDRAN, DR. R. NARRATIVE DISCOURSE IN DALIT NOVELS: A STRUCTURALIST PERSPECTIVE OF SIVAKAMI'S NOVELS

Contemporary Tamil writings, from the perception of many critics, remain identifiably segmented or fragmented into well-organised groups: the writings of Feminists; of Marxists and pro-Marxists; of writers who assert Tamil indentity (welcoming Tamil Nationalist stances); and the recordings and effusions of the Dalit consciousness. With respect to the last mentioned category, much discussions are going on regarding the author-subject of Dalit writings. But very little has been written on the 'nature' of Dalit texts. This paper attempts a structural perspective of Dalit Narrative Discourse through a study of Sivakami's two novels, *Pazhayana Kazhithalum* and *Ananthayee,* applying Gerard Genette's categories of Narratives Analysis.

BALAMBAL, DR. MRS. V. A FEATURE WITH THE FUTURE

There is no second opinion to the fact that sangam age is the golden age of the Tamils.

Later, though the Pallavas had redeeming features, the Cholas

excelled themselves in establishing their wonderful culture not only in South India but in far off lands.

One may wonder what is special about the Chola Culture with relevance to the 21st century. But an indepth study of the Chola history with the help of the archaeological and literary sources will prove that they had spread an excellent culture not only in their reign but also in years to come. If the brighter aspects of the Chola Culture are followed sensibly, Tamilnadu can walk with pride in the 21st century.

The redeeming features of the Chola Culture were the following -- great conquests with the help of the well trained army and navy; concluding peace treaties whenever necessary; well-devised administration; full freedom to the local bodies; growth of external and internal trade; imparting justice with the motive of mending the culprit with lenient punishments; religious tolerance and philanthraphic attitude; growth of education and literature - Tamil and Sanskrit; patronising painting, sculpture, architecture, iconography, music, dance, drama etc., practising good and basic manners like respecting the elders and teachers; treating their subordinates with decency; friendliness with neighbours; cordiality with rulers of far off lands etc.

In these days of religious intolerance and communal clashes, Cholas treatment was a special feature to be understood even in the modern context. As great achievers, they registered their deeds in stones and copperplates without distorting truth. The nomenclature used by the Cholas in naming temples, Gods, streets, walls, cities, tanks, organisations, army, place, guilds etc., continues to be similar role models in years to come. They played the games of warfare and diplomacy with real skill and tact. All these could be applicable to all times.

An indepth study of the Chola Culture will show that this feature could contribution to the betterment of the future (i.e.) 21st century.

BALAMURUGAN, B. ECONOMICS OF SANGAM AGE

An attempt is made here to present briefly the Agricultural Economics of Sangam Age with the help of Sangam literature. In Sangam literature we find references about agriculture, agricultural Methods, Barter System, Transport in Perumpāṉāṟṟuppaṭai (206-246), Maturai Kāñci (246-270) Malaipaṭukaṭām (100-105) and puṟanāṉūṟu (18,35, 78-80, 216, 343) and Paṭṭinapālai(29-30). Sangam literature is a treasure of knowledge not only in agriculture and allied activites but also in the sphere of life. As agriculture continues to be an important occupation of a majority of people in India and as nearly half of national Income of our Country comes from agriculture, it is necessary to find out its root, its growth since ancient days. Hence this attempt.

பாலமுருகன், ப. சங்ககாலப் பொருளாதாரம்

சங்க காலத்தில் வேளாண் பொருளாதாரம் எவ்வாறு இருந்தது என்பதைச்சங்க இலக்கியங்களை அடிப்படையாகக் கொண்டு விளக்கும் முயற்சியே இக்கட்டுரை.

வேளாண்மை, வேளாண் முறைகள், பண்டமாற்று, வாணிபம், போக்குவரத்து முதலிய துறைகள் சங்க இலக்கியங்களில் குறிப்பாகப் பெரும்பாணாற்றுப்படை (206-246), மதுரைக்காஞ்சி (246-270), மலைபடுகடாம் (100-105), புறநானூறு (18, 35, 78-80, 216, 343) மற்றும் பட்டினப்பாலை (29-30) போன்றவற்றில் விரிவாக விளக்கப்பட்டுள்ளன.

மேலும் தற்போது நமது நாட்டில் பயன்படுத்தப்படும் வேளாண் முறைகளையும், உத்திகளையும் பழங்கால மனிதர்கள் பயன்படுத்தி உள்ளனர் என்பதற்குச் சங்க இலக்கியங்கள் சான்று கூறுகின்றன. நமது நாட்டில் வேளாண்மைமுதன்மைத் தொழிலாக மட்டுமல்லாது,நாட்டு வருமானத்திலும் அதன் பங்கு கணிசமான அளவு உள்ளதால், வேளாண்மையின் அடிப்படையையும், பழங்காலத்தில் அதன் வளர்ச்சி எப்படி இருந்தது என்பதையும் தற்போது, நாம் வேளாண்மையில் பயன்படுத்தி வரும் உத்திகள், முறைகள் பழங்காலத்தில் எப்படிப் பயன்படுத்தப்பட்டன என்பதையும் தெரிந்துகொள்வது அவசியமாகிறது. இதன் மூலம் நாம் வருங்காலத்தில் வேளாண் உற்பத்தியை அதிகரிக்க இயலும்.

In Indian historical traditions there existed two major geneologies namely Surya vamsa and Candra vamsa. Whenever a group without Ksatriya status acquired power and aspired for the best lineage links, the inevitable latching on to any one of these two major geneologies followed. In South India too, this tradition gained currency from the first millenium A.D. onwards.

The origin myths of South Indian dynasties part of prasastis which are said to have orginated from the Ithihasa-purana traditions of North India. `They contain in most cases Surya Vamsa or Candra Vamsa lineage upto an eponymous founder of the dynasty in question and from him, through historically known figures, down to the contemporary rulers who make the grant'. One can see the mythological link here in which the traditions record not so much of what actually happened but what the authors and their patrons believed or wanted to believe and hoped to make others also to believe.

This is an attempt to connect the historical reality of a Royal house to the mythical lineage of the Ithihasa-Puranas, so as to claim a credible origin which validates the Royal House within the existing system.

Colas and Ceras were included in the Surya Vamsa and Pandyas claimed their lineage from Candra Vamsa. In early medieval Konku, the mother of Guna Sila, an Adiya Chief, is said to have hailed from Candra Kula. According to some scholars Kadava, a collateral branch of Pallavas is identified with Candra Kula.

Medieval Konku witnessed the emergence of a chiefdom level political organization. Konku Ceras (Otherwise identified as Kalabhras), Vira Keralas, Konku Colas and Konku Pandyas have ruled Konku Country (from 940 A.D. to 1369 A.D.). Though we are in possession of the Chronlogical arrangements of the Chiefs' families, there are some overlappings.

Konku Ceras called themselves as `Candraditya Kula Thilaga' (a crest jewel of the Lunar-Solar race). However in two inscrip-

tions references are made to Pandyas also as scions of Candraditya Kula.

Recent studies confirm the link between state formation and Origin myths and this has been taken into account for the study of origin myths of the Konku chiefs. An analysis is undertaken to find an answer to the following questions:

1. Did the Candraditya lineage myth originate to cope with a political situation in medieval Konku?

2. Did the myth indicate the migration of the segment which had recently separated from the main lineage?

BALASUBRAMANIAM, DR. A. THE WONDER DISH WITH NO FAT OR CHOLESTEROL

Fat and Cholesterol are two components of most of our foods which are considered harmful to our health which harden the Arteries (Blood Vessels) leading to Blood pressure, Stroke etc.,

There is a food from the Tamil Nadu which is probably an indigenous origin called IDLY which has no fat or cholesterol and is nutritious. Its value is explored in the paper and its source probably a Tamilian invention.

BALASUBRAMANIAM, DR. G. LANGUAGE AND POWER IN THE RURAL CONTEXT OF TAMILNADU

The traditional village set-up and the social relationship among the people, though sweeping changes are taking place, are still maintained by various means in Tamilnadu. Like any other language, Tamil too has some device to express politeness and respect to individuals and to treat the inferior and superior separately. The power and solidary relationship in the family and public contexts are maintained with the help of address forms. There are three different ways to address a person viz; using the second person pronoun, proper name or kinship/pseudo kinship term. The three way system is exploited in the villages to maintain the complex social hierarchy arising out of caste, education,

occupation, economic status, age and sex. The variation in the use of address forms found in the different socio-economic groups may also reveal the different system of power relationship. For example, in some socio-economic groups both husband and wife use the second person singular pronoun (T-form) mutually. Due to the ongoing social changes at various levels, there are evidence to show that the power semantics is taken over by the solidarity. After R. Brown and A. Gilman's (1960) classical study, many scholars attempted to study the power relationship with the help of address forms, and developed the theory as an integral part of sociolinguistic study. In the light of this theory here an attempt is made to analyse the address forms found in a traditional village of Tamilnadu.

BALASUBRAMANIAM, DR. K.V. THE NOBLE AND NOBILITY IN CANKAM POETRY

The word cāṉṟōr occurs in many places in cankam poetry. The root of the word is cāl which means the fulness. Scholars have pointed out that the word `cāṉṟōr' actually denotes a warrior in cankam poetry. But there are places where the word affords a different meaning i.e. the noble among men. A chronological study of the word is attempted in this paper.

Tolkappiam, the earliest available grammar denotes the noble men as cāṉṟōr in two places. But strangely enough in some places in Purananuru and Pathirrupattu the word denotes the warrior. The man in the chariot is called canror and the metal armour that covers the body of the warrior is called `Cāṉṟōr Meymarai'. So the word has had two meanings in the classical age.

Any man in the primitive stage is celebrated for his well built physique and valorous deeds. The heroic age sings in praise of the barbarous and adventurous spirit, ever burning within oneself. The fulness of such a spirit had been called cāṉṟāṉmai in olden days. Such persons had commanded a high esteem among the group to which they belonged. So the heroic age had called the mightly warriors with unquenched thirst for fight and the tanacious with which they courageously stood in the battlefield,

as cānṟōr. The word with this specific sense would have been in usage much earlier to Tolkappiam. But as a remnant of the war vocabulary this has regenerated in Purananuru and Pathirru Pattu which mostly concerned with the martial activities.

Later the civilised society considered that the fulness of man lies in his good characteristic accomplish and so the word canror has accquired a different cannotation to mark the noble qualities of a person. Piciranthaiyar, a cankam poet who is conscious of this shift of meaning denotes as `Kolkai Cānṟōr' (The Noble with Principles) and differentiates them from the warriors.

The change of meaning is also due to the influence of the Jain religion where a saint is called `Mahavir'. The man, who makes an undaunted fight with his own five senses, had been considered as a brave, noble and superior person to a warrior. The cankam poetry calls such people as `Anror'.

The nobility of the cānṟōr includes many good qualities and all of them have been explained in detail in cankam poetry. This paper has attempted a study in depth of the origin and the development of meaning of the word cānṟōr in Cankam Poetry.

BHASKARAN, DR. G. PHILOSOPHICAL CRITIQUE OF CULTURE WITH REFERENCE TO SAIVA SIDDHANTA

The aim of this paper is to show how Saiva Siddhanta, as a philosophical perspective, contributed to the perfect formation of Tamil Culture. Tamil Culture is one of the most important among living cultures with a hoary origion. Saiva Siddhanta is not a mere system of belief and faith. It is but a philosophy of religion.

We may say that the place of philosophy in culture involves much more than the theory of knowledge. As a philosophical concept culture is rightly viewed as a specific type of human activity and also as the complex expression of human development. We could find a close relationship between philosophy and culture. We may claim that culture cannot be seperated from philosophy as culture cannot be seperated from human activity and creativity.

In this paper we are discussing the concepts of Pati, Pasu and Pasa with brief description of their existence and nature. Also, this paper deals with the final aim of human being and the ways and methods to achieve that end. However, it is to be noted that, here, we are dealing these concepts as the clear steps which are there to help the development of Tamil Culture.

Again, the central theme of this paper is to show that the metaphysical dogmas or issues have also contributed to the shaping of perfect culture. Here we attempt to show the contribution of Saiva Siddhanta as a philosophical perspective to the Tamil Culture.

BYTCHIKHINA, DR. LUBA MODERN LITERATURE AND EVOLUTION OF NATIONAL CONSCIOUSNESS IN TAMILNADU

The present paper aims at giving an outline of the modern period in the literary history of Tamils as a reflection of the changing patterns of their social and national consciousness. The chosen sociological approach is defined by the fact that the modern Tamil literature, starting from the last quarter of the previous century, has been often driven into the epicentre of cultural, ethnic and socio-political movements which gave it a certain amount of inspiration and were also stimulated by it in the process of their transformation into major ideological concepts such as Tamil renaissance, Religion of patriotism, Dravidian self-respect and Tamil cultural nationalism.

Sociological analysis combined with traditional literary study makes it possible to discover not only visible and direct but also intricate correlations between the change of ideas dominating society in a definite period, on the one hand, and the change of literary expression including creative schools, genres, forms and styles, on the other.

The current paper is a synopsis of a research project according to which variable literary data is analysed in a systematic way, from period to period and along certain general lines, prevailing literary forms, genres and characters.

CHANDRAKUMAR, DR. T. SOME ASPECTS OF HINDU ELEMENTS IN THE ART AND ARCHITECTURE OF CHRISTIAN CHURCHES

A temple of God in Hindu concept is meant to signify symbols of cosmogony in miniature from and it is also conceived as the representation of human body with legs, feet, thighs, neck and head and it depicts how human anatomy meet the plan and lay-out of the temple architecture. The temple reflects upon a scheme parallel to typical royal household of a king with various paraphernalia and attendant divinities. The sculptural carvings adorn different parts of the temple. In addition to serving sacred purpose, the placement or conservation of images of gods and goddesses in niches serve as beautifying gallery.

The basic concept of temple architecture and art continues down to this period right from the Pallava - Pãndya (7th - 9th centuries A.D.), the Cõlas (middle of the 9th to 13th centuries A.D.) to Vijayanagara - Nayaka periods (14th - 17th Centuries A.D.). Several forces behind the development of art and architecture, such as theological - philosophical, metaphysical, legendary and even astronimical considerations served the genesis and growth of temple architecture to enlarge further in due course.

Some aspects of the architectural features of Christian churches in Tamilnadu provide us some amount uniqueness and novelty and they appear entirely foreign to the traditional architectonic traditions of Christianity. This paper aims to analyse, taking a few samples, as to how Hindu architectural style and features serve for the development of church-architecture in Tamilnadu, a trend that may herald the dawn of a new architectural unity of sacred buildings in Tamilnadu.

CHANDRASEKARAN, M. GOVINDARAJU, S. AND ABDUL HUQ A MODULAR APPROACH TO TEACHING CHOLA SCRIPTS

Epigraphists accquired the art of reading medieval Tamil inscriptions in the early nineteenth century. Even though the key to decipherment was known, the skill to read and interpret in-

scriptions had been confined to a selected few. During the last hundred years, thousands of inscriptions have been copied but only a fraction of them have been published by departments of archaeology of central and state governments. There are still thousands of inscriptions which are yet to be read, copied and preserved. Though professional epigraphists can read and interpret these ancient inscriptions, such knowledge has not yet reached the common educated layman or the student of history. The inability of the common man to read and appreciate inscriptions is one of the reasons why many ancient monuments have been left to decay and destruction.

Keeping this in view, the authors of this paper collaborated with late professor Gift Siromoney and developed a novel and effective method to teach the rudiments of deciphering inscriptions in the early eighties. The verses of the ancient and well-known Thirukkural were written in different styles of writing in order that the reader could follow the evolution of the Tamil script.

In Continuation of the above effort to popularize the study of the inscriptions, we now propose a Computer - aided instructional system to teach Chola scripts. The main goal of the proposed system is to teach chola scripts to interested learners and keep them motivated and interested in the learning of such scripts.

The proposed instructional system is essentially modular in nature. In each module, a learning hierarchy is defined. For example, in the first module, individual characters of a particular script will be displayed at the first level. These are necessarily system defined characters. In contrast to this, the learner can request for a display of certain characters at the second level. Such an attempt will be necessary, if the learner is not familiar enough to identify the characters correctly. At the end of the module, a set of exercises will be presented and depending on the evaluation, the user goes on to the next module or repeats the same module. Subsequent modules are developed for learning simple words and texts occuring in inscriptions.

Though instructions on Chola scripts can be given in a conventional class room, informative feedback is not immediate in

such a situation. Within a second or so the learner knows whether he is right or wrong. This speed may lead to increased motivation and desire to learn more about the scripts. In this context, a computer need not replace an instructor. It can act as a supplement to regular teaching to drill and possibly test students on what they have learnt. Our systems has been designed in such a way that the instruction is more appealing, interesting and enjoyable.

CHELLAPPAN, DR. K. THE LITERARY THEORY OF TOLKAPPIYAR - A COMPARATIVE PERSPECTIVE

The Literary theory of Tolkappiyar as expounded in Porul Athikaram, though unique in many ways and ancient is comparable to many modern literary theories. Its classificacion of the Western description of literary experience in terms of land is comparable to Northrop Frye's archetypal approach as expounded in Anatomy of Criticism. Both emphasise the parallels between human experience and natural phenomena and nature seems to be the reservoir of human meanings in both. Nature seems to provide the metalanguage or the objective correlative for the limitless spectrum of human emotions. Whereas Tolkappiyar has five divisions on `tinai' Fyre has four categories of land, time and human experience. Whereas Tolkappiyar's division was based on the Akam/Puram genre, Fyre's classification is based on comic and tragic modes.

Tolkappiyar's classification of human experience is also comparable to Jonathan Culler's structural poetics as both describe the significance (as opposed to `value') of the human events as mediated through symbols and in terms of internal relationship. Levi Strausse's interpretation of human institutions such as marriage can be applied to *Tolkappiyam.*

In this respect Tolkappiyar is also comparable to semioticans and Post-structuralists. Tolkappiyar also sees everything as a sign and in the categories of literature, there is a convergence of the categories of language and life. The paper will attempt to relate Tolkappiyar's views with those of Eco and Barthes in this respect.

Finally, Tolkappiyar's theory of metaphor will be compared to modern Western theories. In *Tolkappiyam* also the distinction between metaphor and metonymy is fundamental. Its distinction of `Ullurai' and `iraicchi' and his concept of கட்டுவமம் seem to be very modern. In all these his theory can be related to Post-structuralist/deconstructionist approaches to literature. According to *Tolkappiyam* also, meaning is a process and not a product and there is a parallel between the `infinity' of the word and the world.

DAS, DR. MRS. BIJOYA RECEPTION STUDIES IN KAMBAN (TAMIL) AND KRTTIBASA (BENGALI)

Kamban in Tamil and Krttibasa in Bengali, the two popular poets, were also the first regional poet to have written the Ramayana in their regional language. Just as it is a great pleasure to trace the influences of these two poets in their successive poets of their literature, so also it is a great pleasure in identifying the influences of other texts on these two poets and the transformations effected by the poets.

Kamban and Krttibasa were great scholars no doubt, but the texts these two poets have referred to, show the amplitude of their scholarship and their imaginative technique. While Kamban had a rich literary past in Tamil and Sanskrit to draw from, krttibasa had mostly the rich sanskrit literature alone. Thus there is in kamban, a binary influence of Tamil and Sanskrit, language and literature, supported of course by kamban's exquisite imagination, while in krttibasa, there is mono - influence of the Sanskrit literature alone. Analytical studies show lesser borrowing in kamban than in krttibasa, so far as Sanskrit texts are concerned.

A critical analysis of reception studies in kamban and krttibasa shows analogical highlights from the following texts in the two poets, and the transformations achieved by them.

This reception study conclusively proves that kamban and krttibasa, with all their innovations, deviations and receptions, were true to their age and milieu.

DESAYAR, DR. M. TEMPLES AS COURTS OF JUSTICE IN MEDIEVAL TAMIL NADU

Tamilaham, the land of the Tamils, was not free from crime and punishment as elsewhere. The rulers of medieval Tamilnadu though known for their administrative skill and ability, their empire witnessed rapine and violence in some parts or the other. Therefore, the kings as guardians of social life and laws, paid adequate attention to and maintained the law and order strictly. They even served as supreme magistrates and protected the subjects from injustice and anarchy on the basis of dharma. Any attempt to subvert the social order was viewed a fundamental crime. Any attempt to subvert the social order was viewed a fundamental crime. To carry out justice without fear or favour, the rulers established law courts in the rural and urban areas. In the Sangam age *manram,* or *podiyil* sat as the court of Justice. But, during the medieval period, temples served as the venue of the court of justice. The importance attached to *manram* had slowly shifted to temples because life had become temple centred. The temple was the sanctified preserve and the conscience keeper of the people. Investigations conducted in the *tirumandapam* of the temples are referred to in many of the Tamil epigraphs. These courts were presided over by the samayacharyas (religious heads or priests) and various other temple executives like the *stanattar, srikariyamseivar, devakanmis, mahesvaras* and other temple staff. They adopted various techniques to detect crimes. Trial by ordeal was the orders of the day. Under this system, the offenders were asked to dip their hands into the hot ghee or to keep the red hot iron in their hands. It was believed, if their hands were left unhurt, their innocence was established. Such a system adopted in the Suchindram Temple was popularly known as the *Suchindram Pratyayam* or *Kaimukku.* But in some places, disputes were tried and settled by arbitration. Different punishments were meted out of the offenders according to the gravity of the crime. In this paper, an attempt is made discuss the role of the temples as courts of justice in dispensing justice.

DHARMARAJAN, DR. U. THE COLLEGE OF FORT WILLIAM AND THE COLLEGE OF FORT ST. GEORGE - A COMPARISON.

The British entered into India as traders. But gradually they established their hegemony over the Indian soil. Lord Wellesley was the first Governor General to realise that they were no longer traders but had become rulers in India. He wanted that the Company Civil Servants should get a proper training to acquaint themselves with the manners, customs, values and languages of the Indians, so that they could perform their duties with utmost care to strengthen British imperialism in India. He pioneered the starting of the College of Fort William at Calcutta in 1801 A.D., to impart training in Indian languages and other administrative and elitist training to the Company servants. He had the vision of promoting this institution as the `Oxford of the East'.

However his novel idea was opposed by the Court of Directors from the expenditure and overall control points of view. The Board of Control ordered this institution to be closed down forthwith. The repeated appeals by Lord Wellesley, finally, softened their hearts and the court of Directors allowed the continuation of the college, but with a truncated staff and at a lesser annual expenditure. They also suggested to start similar colleges at Bombay and Madras just to impart language training only to the Civil servants drafted for the respective regional governments of the Company. Their motive in this suggestion was to curtail the influence of Wellesley over the entire lot of the Civil servants.

Though the survival of the Calcutta college was assured, no initiative was taken up to 1812 to start language training colleges either at Madras or at Bombay. Some how or other the Government of Fort St. George (The Madras Government) started its regional college for the said purpose in 1812. It was named as The College of Fort St. George. The Bombay Government did not start a college for this purpose at all. It is clear that this Madras College was also started with the sole objective of imparting language training to the Company servants drafted for the Government of Fort St. George. However one could notice several similarities and dissimilarities in the objectives, functions,

finance, facilities and other activities between these two institutions.

It is noteworthy that sufficient light has been thrown upon the founding and functions of the Calcutta College, but the very existence or functions of the Madras College is still hidden unnoticed by both historians and political scientists. A modest attempt has been made in this paper to compare and contrast these two colleges - The College of Fort William (Calcutta) and The College of Fort St. George (Madras) - in respect of their aims, buildings, administrative arrangements, course content, student participation, their allowances, the teachers and the like.

DOMINIC SAVIO, G. THE NEW WOMEN IN JEYAKANTAN AND MULK RAJ ANAND: A COMPARATIVE STUDY

Jeyakantan and Mulk Raj Anand who belong to different linguistic backgrounds and regional cultures in India develop an intense awareness to the concept of *New Woman,* which brings them together for a comparative study.

The view that women are meant to be submissive to the point of becoming a slave is ruled out. According to them any human relation becomes viable and fruitful only when individual freedom is safeguarded. The value of surrendering individual freedom and thereby merging into one identity is highly extolled by all religions. These two novelists subject this old view to a critical scrutiny.

Like D.H. Lawrence they feel that man-woman relationship is based on some kind of polarity. Jeyakantan and Anand think that the act of renouncing individual self is what makes the human relation weak and shaky. True love flourishes in an atmosphere of good will and mutual trust based on recognition of individual differences and it ripens with a proper appreciation of life coupled with good discrimination.

Jeyakantan and Anand look highly modern and revolutionary in their mode of approaching love. Three novels are taken into consideration: two written by Jeyakantan, *Oru Natikai Natakam Parkiral* (An Actress Witnesses a Drama) and *Kokila*

Enna Ceituvittal (What has Kokila done?) and one created by Anand, *The Old Woman And The Cow.*

Jeyakantan places his protagonists, Kalyani and Kokila in the actual modern context while Anand deals with the puranic background of Sita of the Ramayana and contrasts it with the life of Gauri. The main motive of Anand is to emphasise the fact that Gauri who has all the virtues of Sita possesses a spirit of defiant in posing a challenge and threat to the meaningless customary habits of the villages. The protest against convention - bound morality is made by Jeyakanthan in his creation of the two ideal women heroines. The spirit of aesthetic enjoyment in the character of Kalyani and love of intellectual appreciation in the portrait of Kokila prove to be at once the bed of roses and thorns.

The proposed comparitive study which is analogical in nature intends to show how Kalyani, Kokila and Gauri, the protagonists of Jeyakantan and Anand, embody the ideal of new and emancipated women.

DUBIANSKY, ALEXANDER FORMULAE AND POETICAL TECHNIQUE IN TAMIL PANEGYRICS

K. Kailasapathy had demonstrated the technique of oral verse-making in connection with ancient Tamil poetry. However he was mistaken in indentifying Tamil poems with epic tradition represented by the "Mahabharata", the "Illaid" etc. The formulaic style is indeed a fundamental feature of the Tamil heroic poetry, but it was composed and performed in a specific context which we can define as ritualistic. It formed a different literary system based not on a narration but mostly on an appellation and inscription. The aim of this paper is to show some stylistic features of ancient Tamil heroic poetry, actually panegyrics, by example of the poems of "Purãnanuru".

One of the most striking such features is the abundance of parallel grammatical constructions - attributive, interrogative, exclamatory, comparative. A good example of the latter - PN 4. The poem's structure can be schematically represented as follows: Vãl....põnrana, tãl....põnrana, tõl....põnrana,

māve....põnrana, kalire...ponrana, niye....cennayirruk kavinai mātõ.

Such repetition of a line with variations of the accented word is a typical method oral verse-making (particular in folklore) but here it is used by Paranar as a poetic device consciously to create a highly emotional monologue-panegyric.

Poets also often used seperate lexical formulae and developed them into poetic images. For instance typical epic formulae, which describe a king and his attributes strong legs, big hands, wide bosom, long spear etc.) can serve as a starting point or their poetic fantasy. So Kapilar having in mind and actually using a very common formula tatakkai - "big hands" created a beautiful poem (PN 14). Here the formula has developed into a full-scale poetic composition. Analogically Auvvaiyar used the formulaic word vel (spear) in PN 95 as the germ of a rather complicated artistic conception.

The method of poetical interpretation and developing poetical means that belong to oral, sometimes folk poetry proved to be very productive and led to the involvement of a poetical style which fully justifies the well known description of ancient Tamil poets as cennã, nuṉtercci pulavar.

EDWARDS MCKINNON, DR. E. TAMIL INVOLVEMENT IN NORTHERN SUMATRA C-11 C-14 : THE RESIN TRADE

Archaeological and ethnographic evidence supports the view of the presence of established overseas trading communities in northern Sumatra between the mid/late tenth century, following Rajendra Cola's raid into the Malay world of Sriwijaya (circa 1018) through to the mid fourteenth century when disruption in South India, and possibly other factors, seem to have cused a withdrawal from direct involvement in northern Sumatra.

Inscriptional evidence from Aceh and Labu Tua (Barus) on the west coast of Sumatra together with archaeological evidence in the form of imagery, pottery, glass and other artifacts suggest the existence of overseas communities of Tamil traders (ainurruvar) at Kota Cina, near Medan in northeastern Sumatra

and Labu Tua in northwest Sumatra. Chinese ceramic evidence provides a contemporary linkage between Labu Tua and Kota Cina.

The oral traditions and nomenclature of the Sembiring, one of the five clans of the Karo Batak people (Merga Si Lima = Panca Merga) of Kota Cina's hinterland support the theory of a direct South Indian intervention in the area which gave access to the rich resin (camphor and Styrax benzoin) producing areas of the Bukit Barisan mountains.

The establishment of a coastal trading settlement at Kota Cina suggests that resins carried overland by transinsular porterages would have saved a considerable amount of sailing time around the northern tip of Sumatra to place valuable resins onto the Javanese and Chinese markets more quickly and safely than would have been possibly by sea.

FRAZER, DR. HELEN SOME ISSUES IN THE PHONETICS OF TAMIL

In this paper I would like to report briefly on my research on the speech sounds of Tamil, in which I used the technique of electropalatographym to measure the changing pattern of contact the tongue makes with the roof of the mouth in producing different sounds. I look in particular at the sound Ï, and at the difference between formal and casual pronounciations of o.

I will also discuss some of the acoustic characteristics of Tamil sounds, using data from spectrographic analysis.

FUKUROI, YUKO DANCE SCULPTURE IN LATE CHOLA PERIOD

Indian dance which includes Indian literature, mythology and philosophy is not only Indian magnificant culture but also one important performing arts in Asia. Dance has been also the extensive theme of representation in Indian fine arts from its ancient time.

The way of studies about dance in fine arts is manifold.

Some of them considered it by a common theory or principle as practical dance. It is a quite useful methold for Indian culture itself to investigate one aesthetic governed not only sculpture, painting but also performing arts, literature. However it is evident that there is some danger in considering the materials of fine arts as some roots of living performing arts. Fine arts also a living culture and would be effected by temporary, regional tendencies. If we wish that sculpture or painting represented dance could contribute to the contemporary culture toward twenty first century, more systematic and objective research of its materials are necessary.

In this subject, I concentrate my research to late Chola period when vast of sculptures represented dance played an important role in temple art. The scope of the investigations are :

i) to analyse the dancing postures in temples of late Chola period.

ii) to compare those dancing postures among temples.

iii) to recognise which dancing postures were general contemporary and which ones were instancy or local; and to identify and characterize the dancing form which prevailed in this period.

iv) to consider about those dancing postures as one style included with particular meanings by investigating with other motifs, iconographies i.e. musical accompaniments, divines, mythological scenes, etc..

v) to translate the prevailed dance form in late Chola period by dance postures of other period or today's Indian performing arts.

GABRIELLA EICHINGER FERRO - LUZZI TIME IN THE WORKS OF L.S. RAMAMIRTHAM

The great Tamil writer L.S. Ramamirtham uses his literary creations to express his religious - philosophical ideas, among which time occupies a conspicuous place. He deals with both

universally recognized aspects of time and with more culture-specific ones. The former include the arrow of time and the speed of time. Time may be conceived as consisting of regular divisions or as proceeding at irregular speed according to one's state of mind. More important than these universally recognized aspects of time in the author's works is the distinction between impersonal and personal time linguistically expressed through a choice among different terms of Dravidian and Sanskrit origins. In Tamil as in English "when my times come" refers to one's time of death, another key concept in Ramamirtham's works. More often than death, however, the right personal time refers to some positive event.

Of all possible aspects of time Ramamirtham's greatest interest is in the moment. He agrees with Sankara on the illusionary nature of time but departs from *Advaita Vedanta* when he holds the moment to be real, like the adherents of the Buddhist and *Yoga* systems of philosophy. Exceptionally, time flowing at an irregular pace may be felt to stand still. The transcendence of time in a fortunate right moment is part and parcel of mysticism. In some of his tales the author gives us glimpses of the mystic experience. According to *Advaita* theory, the definite merger with the Absolute occurs only in death, but it is also possible to realize the identity of individual and cosmic souls and go on living as a *jivanmukta.* The realization of *tat tvam asi* in the author's works sometims takes place in death, but more often it is a fleeting experience occuring at the right moment. This fleeting experience may be an erotic or non-erotic mystic vision of the goddess.

GANAPATHY, MRS. LEELA BRIHADISVARA TEMPLE, THE PINNACLE OF TAMIL ART AND SCIENCE

The uniqueness of what the Dravidian art & culture offers to the modern world - the achievement of the Tamils in the field of fine arts, both aesthetically and scientifically. That every religious structure is regarded as a diagram of the cosmos itself giving the rest of the world a reason for awe.

The relationship between art and science, how one gives

life to the other. The various ways in which art and science are alike. The fundamental factors of creation in nature are not only similar, but deeply related to man's creative process. If art is imagination, science is fulfilment of that imagination and if art is idea, science is the shaping up of it. The charactorial likeness of the artists and scientists - the firm confidence they have in themselves.

The achievement of tamils in the field of the Fine Arts of Painting sculpture and Architecture with the help of science, with a study on the famous Brihadeeswara Temple at Tanjore. The fact that our art was not made primarily for aesthetic reasons but to voice the same truths as Indian Philosophy. The fundamental point being that Dravidian Art incorporates in its own terms a set of ideal principles of form in all aspects of the same. This includes architecture, painting and sculpture. The significance of the dance of Siva pointing to the inter-relationship of art and science. The paintings at the Big temple which are a 1000 years old and still remain a - new. The science of the materials and techniques used.

The conclusion that art and science play an important role together, depending on each other both technically and philosophically in the early Dravidian Art. That art was not produced for aesthetic reasons alone but for further understanding and projection of cosmic science (concerned with space, time and matter) and therefore life.

GAUR DR. ALBERTINE TAMIL COMMUNITY IN GREAT BRITAIN

An examination of problems connected with imigeration history, position in society of groups - individuals, political tendencies and affiliation, policies - success in education etc.

GEETHA , C.V. FEMINISM IN POST INDEPENDENT TAMIL NOVELS

Feminism is a house hold word to-day. We read daily about this. But it is more in theory and less in practice. Literature not

only reflects society, it often tries to teach the society. Feminism has been the topic in pre independent Novelists like V. Ramaswamy Iyengar - Va Ra even sixty years ago. Modern Novelists keeping with the change in attitude have succeeded in portraying the need for women's freedom and equality in almost all fields.

An attempt is made here to trace the various aspects of Feminism that has been projected and what is to be done.

Jayakanthan, M. Varada Rajan, T. Janaki Raman and Rajam Krishnan in particular have dwelt deeply about Feminism. These novelists and a few other Feminist Novelists will be studied in depth.

The need for women's education, freedom in choosing her life partner, chastity, economic independence, the condition of working women - their plight - sailing in two boats, dowry, religious antipathy, position of a widow, divorce, separated and spinster, will all be studied and the prevalent situation and change needed will be brought to light as revealed by the novels.

Though the situation is changed, we have a long way to go before equality is effected in full. Women themselves act as their enemies. All this will be studied under suitable aspects and presented.

GNANA SUNDARAM, DR. V. LANGUAGE USE IN AKAM POETRY

It is known that `meaning' and there by the literary effect in Akam Poetry of Tamil, in many instances get enriched because of the use of the language of `suggestion' such as ullurai etc. Also there are poems where without the use of the language of suggestion or in other words with the help of the `non suggestive language' considerable literary effect has been created.

In this paper an attempt has been made to study the different uses of language in terms of Linguistic markers etc., for the creation of literary effect in Akam poetry. For meaning interpretation the notions `context bound' and context free' are used in

the paper. Related works such as 'The Poems of Ancient Tamil' (Their Milieu and their Sanskrit Counter Parts) by George L.Hart III (1975), 'The Interior Land Scape' by Ramanujam A.K (1967) and 'A stylistic study of Akananuru' by Seetha R. (1933) (unpublished Ph. D dissertation) are referred in this paper.

GOVENDER, RAJ THE PRESERVATION OF CULTURE AND TAMILISM IN A POST APARTHEID SOUTH AFRICA

Indian Culture is the product of an ancient civilization that flourished in the Indus Valley about 5000 years ago and enriched by interaction and synthesis if various cultural streams that poured into India. This culture was carried to other shores, not through conquest and war, but through peaceful means. Indian immigrants have taken their culture with them to places as far flung as Fiji and Mauritius, Singapore and Suriname, and ofcourse, our country South Africa.

The Indian community in South Africa adapted to the new environment. They discarded customs and practices which were undesirable while preserving those aspects that are beneficial to the society and individual.

The Tamils who migrated from India in 1860 brought with them their own unique culture, language and traditions. As a result of their strong cultural background they have been able to maintain their indentity.

There is now a wind of change sweeping through our immigrant society today. As the entire generation of our fathers and elders who first came to this country is getting older, the newer and younger generation of Tamils, born and brought up in South Africa, growing up and with them are growing new problems. As long as young people exist, these problems will exist, but in the case of an immigrant society striving to retrain its own identity, these youth problems aided by the identity crisis can ferment into social decay of menacing proportions. In our case, it is simply the question of survival of Tamilism in our country.

One very important ingredient required to create the feeling of belonging to Tamilism is to ensure that our inquisitive young-

sters are explained the multi-faced Tamilism in the simplest possible terms. They should be made to understand that there are many scriptures and many saints within Tamilism. Tamilism is not a prison but a home of ideas promoted by many learned men and women over thousands of years. Each person is free to choose his way depending upon his intellect and his faith.

Our aim in South Africa is to face the challenges that confront us with ease. Each one of us will be a successful man, a better citizen and above all a good Tamil. We are going to succeed with the help of the brotherhood of Tamils throughout the world.

GOVINDARAJU, S. ABDUL HUQ AND M. CHANDRASEKARAN A DATABASE SYSTEM FOR TAMIL - BRAHMI INSCRIPTIONS WITH A NATURAL LANGUAGE INTERFACE

With the disappearance of the Indus Valley civilization around 1600 B.C., there is a gap of over a thousand years before we come across inscriptions again. These inscriptions belong to the reign of the Emperor Asoka and date back to the third century B.C. Brahmi was the most frequently used script in Asokan inscriptions. A slightly different variety of Brahmi known as Tamil - Brahmi was in use in the southern region to write Tamil inscriptions.

Nearly a hundred inscriptions have been deciphered and published so far. Iravatham Mahadevan's corpus is a valuable source of reference in this regard. In recent years, several new inscriptions have come to light. This paper reports the result of our efforts to design a database of Tamil - Brahmi inscriptions available so far. In addition, the system also comprises the images of the epigraphs in their original form. It is equipped with a natural language interface. Scholars can query the database in English. For instance, one can ask "List all the inscriptions found in Alakarmalai" or "What are the personal names used in Tamil - Brahmi inscriptions?" or "Display the fascimile of inscriptions found at Mangulam".

Thus the database along with the natural language interface and the image display is a useful aid that will facilitate scholars in their research. This work is a part of a larger project on Computer Methods in Archaeology.

GULCIN KUCUKKAYA, YRD. DOC. DR. AYSE HISTORY OF TURKISH ARCHITECTURE

For years, when Turkish Architecture was mentioned, people have failed to distinguish it from Arabic Architecture but in fact, Turkish Architecture has always kept its very special and distinguished place in Islamic World. Turks, never forgetting that they came into Anatolia from Central Asia, they formed their art according to their traditional way of thinking.

This seminar is aimed to explain the relationship between Central Asia Turkish Art and Anatolia Turkish Art : Who were the Turks in Central Asia? Why and from where did they migrate? What kind of character does Anatolia has and are there any relations between Pre Anatolia Turks? Who was the Ottoman? And what are the identification of Ottoman and Turkish Architecture.

Turkiye is an Islamic country. But you can easily identify that it is Turkish Architecture not Indian, Iranian, Arabic or anything else. In this respect, during the work on the Ottoman old buildings as well as during documentation research: we have come across material which belonged to the first period of Ottoman Architecture resembling the Turkish Art of Central Asia.

The results of researches showed that Turks developed their art in connection with Central Asian Art. They showed great sensitivity about maintaining Turkish Art of Central Asia by bringing in masters and specialists from Central Asia to Turkiye and Ottoman Classical Art was greatly influenced by Central Asia Turkish Art.

Today there are two other schools of thought about the origins of Turkish Art in Turkiye:

1. According to the second view, when Turks came to

Anatolia (10th Century) these regions already had important historical centres going back to palaeolithic Age (Stone Age). From 2000 B.C. onwards Anatolia became the centre of art for Hitit, Urartu, Byzantium Greeks and Romans and left numerous monuments. So, The Ottoman Art remained under the influence of these unique civilisations and came to fruition as a result of these past civilisations.

2. According to the third view, the art of Ottoman was a continuation of Pre - Islamic cultures of countries they occupied. Iran and Sasani Art was effective in the development of Islam culture and the Turkish religious architecture was abundently affected in this way.

In fact these anxiety strengthened the birth of Ottoman and thus it can be easily recognised as different from the other architecture.

It is obvious that it is impossible to isolate the Turkish Architecture from all the others but the main aim of this study is to bring the strong effects of Central Asia Art on the Turkish Art into the light, which caused the Turkish Art to develop its own style apart from the Arabs.

GURUMURTHY, DR. S. GRAFFITI ON THE ANCIENT INDIAN POTTERY AND THE DECIPHERMENT OF THE INDUS SCRIPT

There are nearly 120 pot-sherds Graffiti from South India very similar to the Indus signs. This is the first time that a concordance of the Indian graffiti has been prepared by the Author, with photographic illustrations for each and every graffiti. This concordance is a long felt need and will serve as a source material for the decipherers of the Indus Script.

More than 50 Ligatured Graffiti with Indus signs alone have been located in Tamil Nadu for the first time which attest to the relationship between the Harappan and the Tamils. The Tamils are the descendents of the Harappans.

A new methodology has been adopted by the author to read

the graffiti and decipher the Indus Script. The pictographic letters and pictures found in the Proto - historic rock paintings have been utilised for the purposes of identification and assigning values not only to the Indus signs but also to the Proto - Brahmi and Brahmi letters.

The Dravidians more particularly the Tamils had their own script and which may be called Proto - Brahmi or Archaic Tamil Script. It has been built with a combination of three categories of signs Viz., (1) Indus Signs, (2) Brahmi letter like signs and (3) Pure Graffiti marks. This script was widely used in the Pre-Iron Age i.e. earlier than 500 B.C. throughout India including Tamil Nadu (i.e. during the Pre-Sangam Age).

The earliest script namely Brahmi found in South India seems to have been derived from the Post - Harappan Graffiti Tradition as evidenced from the Pre - Iron - Age Rock Paintings from Tamil Nadu.

HAJA MOHIDEIN, DR. THE CONTRIBUTIONS OF TAMIL MUSLIMS TO TAMIL LANGUAGE AND LITERATURE IN MALAYSIA

Tamil Muslims began arriving in Malaysia together with fellow Tamils when the British colonial masters began to recruit people from outside to work in the plantations, public and service sectors. Some of them came as traders. The language and culture they brought with them has remained largely intact in many Tamil Muslim households. They still use Tamil as a medium of communication.

The paper's potential areas of research cover two items, Tamil and Tamil language outside India. In the case of this paper, it is confined to Tamil Muslims in Malaysia. The contribution of various aspects of Tamil culture, the philosophy and religion of Tamils who are Muslims through the different literary genres - drama, poetry, short story and prose shall be discussed in the paper.

The research methodology for this paper include a review on Islamic dramas broadcast on Radio Malaysia (the dramas are

in Tamil), poems, short stories and articles, written by Tamil Muslims, which have been published in the Tamil magazines and newspapers in Malaysia.

HARINARAYANA, N. CONSERVATION OF ANCIENT BRONZES IN TAMIL NADU

Ancient bronzes from Tamil Nadu are acclaimed as masterpieces of art and have won worldwide appreciation. They could be seen in museums or temples. Those in museums have been mostly obtained through treasure trove finds, and those in temples continue to be objects of worship subjected to regular rituals.

As with all objects of art, bronzes are liable to deterioration through various factors. The bronzes from treasure troves are covered with thick crusts of corrosion products which hide artistic details and make the bronze unpresentable and pose the danger of furthe deterioration unless checked. Bronzes under worship also suffer from the effects of materials used for worship.

HEITZMAN DR. JAMES NETWORKS OF SOCIAL CONTROL IN THE CHOLA PERIOD

This study uses methods of statistical analysis to trace changes in the means of production in the central parts of Tamil Nadu between the tenth and thirteenth centuries. Changes over time and space in the terminology of irrigation facilities allows insights into the growth of an agricultural economy. These changes in turn are related to a system of local resource mobilisation that produced the chola empire and temple networks.

This study uses maps generated by a geographic information system (GIS) to trace the activity spaces of intermediate authorities around a temple site between the tenth and thirteenth centuries. Changes over time in spatial patterns and the nature of interactions among these agents reveal details of political economy at the local level, as well as the role of the state. Comparitive work from other world areas supports a refined model of political economy in this premodern system.

ILANGOVAN, A.S. CONTRIBUTION OF TRANSLATIONS FROM AND TO TAMIL IN PROMOTING CULTURAL UNITY

Translation is a bridge between two language groups which may or may not have similarities in cultural perceptions. It is a bilingual process which frees people from the insularity of monolingualism. Literary translation promotes cultural unity of the nation and the world in multifarious ways.

Nature and scope of translations - translation in the Indian setting constraints and challenges - translation theory and related disciplines. Functions like receptions, transfer and reproduction.

Sahitya Akademi's Tamil translations - interaction with other Indian languages - Tamil translations of novels. Its literary and cultural features. Essential Indianness, culturally unifying features universality and special contribution in them.

Short Stories from other Indian languages. *Translations of poems* of great poets of Hindi, Bengali, Malayalam and Kannada. Histories of Literature of other languages in Tamil. Makers of Indian Literature series - important writers of other languages and their literary contributions.

Comments on important Tamil titles translated into other languages. *Workshops* on creative translations - national and regional - Impetus to methodology and content of Creative Translation. Sahitya Akademi's translation prize encourages such interaction.

To foster and co-ordinate literary translation activities in all Indian languages and to promote through them all the cultural unity. Translation widens awareness and promotes understanding among various cultures.

JAMES GREGORY THE POTENTIAL FOR A CORPUS OF MODERN TAMIL

Modern computer technology has brought to the desktop the capacity to manipulate millions of words of text quickly and

simply, and the evidence from massive compilations such as those of the University of Birmingham's Bank of English or the British National Corpus have substantially altered the way in which scholars are looking at and analysing language. Conventional wisdom is giving way to the (sometimes very surprising) evidence of real language use. And this evidence is now available for exploitation not only as a pure research tool, but also as a dynamic learning resource in the language classroom.

Tamil is being left behind in this revolution, which is sweeping the linguistic communities of the world. It is no longer satisfactory to rely on the unreliability of elicitation, or on trivially tiny examples of literary usage, to make authoritative statements about the language. What is needed for objective evidence of authentic language use is a concerted effort to compile a properly structured representative corpus of modern Tamil, from a wide variety of sources and registers, and to develop appropriate systems of annotation of the data. The extent of the corpus should be at least 25 million words, preferably 100 million.

This paper will describe the methodology of corpus compilation, based on the presenter's experience in English, and a demonstration will be given of the exploitation of corpus evidence by showing how very simple software can generate extremely sophisticated analysis of language use. The potential for applications to Tamil language will be discussed.

JAYAKUMAR AND S. RAVINDHARAN TAMIL CULTURE TOWARDS THE DEVELOPMENT OF TOURISM IN MALAYSIA

Tourism industry is a service industry currently contributing a major revenue and enhancing Gross National Product (GNP) of developing nations. Knowing the potential monetary returns available from the industry, almost all nations have embarked in promoting their country as potential tourist destination.

Tamil Culture could be injected in the itenerary of such tour packages and it will be given recognition when the respective countries promote such iteneraries together with other major

attractions available Worldwide.

Thus, Tamil Culture will be preserved and if introduced and managed effectively could provide good monetary returns.

JAYALAKSHMI DR. S. ANTIQUITY OF TAMIL MUSIC

Tamil Music - prevailed even before Christian Era. Sangam literature Tolkappiam, Tirukkural etc., give lot of references about music and dance. The situation and contexts show that they were of high order: The culture and civilisation of Tamils impress us very much, unlike the practices in modern Carnatic Music, Tamil Music gives a perfect grammar and scientific account of panns, ragas etc., Even as the language of Tamil is young and fresh today, the music also has withstood all the havocs of times and still live fresh and young. Though we may search for the original sources in other languages like Sanskrit, Telegu etc., we get disappointed. But we have to go to the orginal source of Tamil literature which seem to be the mother of all language and culture.

JAYARAJ, DR. V. PRESERVATION OF COINS IN TAMIL NADU

Tamil Nadu is rich in the collection of coins as there were hectic cultural activities. The ancient culture, economic condition, trade etc., are revealed through the coins issued in those times. Coins out of gold, electrum, silver, debased silver, copper, bronze, lead were different shapes mostly in circular, rectangular or square. The metallographic studies of various coins have revealed them as dye struck or cast. Both metal and terracotta coin moulds had been used in their minting.

Museums are the places where coins are preserved, catalogued and displayed. The Treasure Trove Act of India, 1878 is the main source of coins, as the treasures are received in the museums and suitably compensated. Besides this, excavations surface collections at the river beds, gifts etc., have added the coin collections in the museums.

Most of the coins received in the museums are in good conditions. Some are badly affected and need to be conserved. The coins had been preserved in copper containers and buried. Because of the chemical action the corrosion was active and the coins are found struck together. The main reasons for the corrosion of submerged coins are unfavourable environment, method of manufacture and the condition of the soil. The coins which were taken out of the earth may be corroded as a new environment is created for the object.

Preserving the coins for the posterity is the main objective of a museum. In order to preserve them, they are thoroughly examined both physically and chemically. The composition, the corrosion products, instrumental and chemical analysis have resulted in a suitable method of conservation treatment of a particular type of coins. Andipatti lead coins, Panchya lead coins, Kulothunga Chola lead coins needed special conservation treatments. Coins which were found buried in bronze vessels are found to contain cluster of coins struck together with a greenish corrosion product all over.

Since the use of chemicals causes some adverse effects if the chemicals used for cleaning are not completely removed. Physical means, such as using tools, vibrotools, ultrasonic Vibrators, are the best way of treating coins.

When the corrosion is severe chemical methods are adopted. Chemicals which are mild are used first if needed strong chemicals under control are used.

Electrochemical methods are used when spot corrosions are found. Electrolytic reduction is tried in all the cases.

When coins are cleaned using chemicals it is always recommended to remove thoroughly well all the residual chemicals. Intensive washing is tried to remove all the left overs. After drying a preservative coating is given with the help of 2% Polyvinyl acetate in Acetone : toluene (1:1). Such preserved coins are kept in the storage and they are examined now and then.

The Chemical Conservation and Research Laboratory of the Government Museum, Madras was established in 1930 in order

to preserve the bronze icons. In 1935 the activities were widened by extending to all the types of exhibits. In 1937, a separate laboratory was built, being the only one of its kind in India.

In the last 15 years over 200 treasure trove findings of coins are received by this Museum. In this period over 17,000 copper coins, 3000 silver coins, 242 lead coins, 92 electroplated coins, six bronze coin - containers have been suitably treated and preserved. This article deals in detail the various conservation methods of coins.

JEAN LAWRENCE, DR. S. GRAMMATICAL IRREGULARITIES AND LANGUAGE LEARNING

The speaker of a particular language learns his language, Mother Tongue (M.T) quite easily. But a person who learns it as a Second Language (S.L) finds it a little difficult. The similarities between his M.T and S.L help the learner to execute his work while the dissimilarities make it difficult. In addition to these dissimilarities there may exist certain irregularities in the S.L and this make it still harder. In Tamil one can find irregularities in different levels. The Vowels have different orthographies (Secondary symbols) when they occur after a Consonant. All the Vowels except u and ū have each one secondary symbol. But U has different secondary symbols and the same situation is found with Ū. In morphology, a particular verb takes different future tense suffixes in different grammatical categories. Also certain grammatical features are unmarked in some situations. If such kinds of irregularities are removed learning will be easier.

JEEVENDIREN CHEMEN ATTITUDES TOWARDS TAMIL AT SECONDARY LEVEL IN MAURITIUS

In this paper Tamil is being conceptualized as a subject, taught and learnt at Secondary Schools in Mauritius, with Tamil language and literature as its main streams. Apart from giving a clear - cut picture about actual prevailing pathetic condition of Tamil in SecondarySchools, this paper will also analyse various constructive suggestions for the betterment and improvement of the existing condition. Moreover, the following aspects will

also be dealt in this paper:

1. Brief account of Education System adopted in Mauritius (Special reference to Secondary level education).

2. Position of Tamil at Secondary Schools.

3. Content of Tamil taught at Secondary Schools.

4. Nature of students offering Tamil as a Subject at Secondary level.

5. Attitudes of Tamil and Non-Tamil population towards the subject.

6. Attitudes of Government towards Tamil at Secondary level.

7. Meagre prospect in learning Tamil at Secondary School.

8. Existing limited incentives to boost up the number of learners.

9. Further recommendations to improve the situation.

JOSEPH, DR. KOLANGADEN TAMIL - MALAYALAM INTER - RELATIONS : A LINGUISTIC STUDY

Though Malayalam and Tamil have different scripts. unlike Telegu and Kannada having almost indentical script, the most nearly related of Dravidian languages are Malayalam and Tamil.

Despite the large scale importation of Sanskrit vocabulary, Malayalam still keeps its affinity with Tamil in linguistic structure. Unlike Sanskrit where gender is only a grammar convention, in Malayalam as in Tamil it is more biological and less illogical. Inanimate objects are invariably neuter. In brute animals the gender distinction is confined to the noun, neuter forms being utilized in the case of pronoun and verb. Neuter plurals are rare. There is no question of the adjective agreeing with the noun in gender, number and case, as is the case in Sanskrit. Declension not by case terminations but by post-positions is another Tamil - Malayalam similarity. This similarity verges on identity as in both

languages singular and plural inflexional signs are the same, whereas Sanskrit has two different sets. Declensional and conjugational forms, we will do well to bear in mind, constitute the bones and sinews of a language.

Another point of Tamil - Malayalam congruence is the first personal plural double form including or excluding the listener. The adjectival use of the relative participle is another common practice. The same is the case in the relative participle termination of adjectives of quality. Both Tamil and Malayalam resort to the relative participle instead of the relative pronoun. Tamil - Malayalam parity is still more pronounced in the preference of continuative participle to conjunctions - This provides a rich source of peculiar beauty and elegance as it aids the graceful flow of the language.

There is no proper passive form, both Tamil and Malayalam resorting to the auxiliary. There is no distinction maintained regarding the active or passive participle.

Yet another richness of Dravidian affinity sounds almost as an anticipation of the short - hand technique in its brevity and economy of effort.

No wonder when Kovunny Nedungadi contemplated the composition of his Kerala Kaumudi he felt the need of proficiency in both Sanskrit and Tamil for formulating Malayalam.

Malayalam can be mastered only with relation to Paninyam and Nannul because of its Sanskrit - partilineal and Dravida - matrilineal strains. Even after the adoption of the entire Sanskrit alphabet, the whole linguistic structure of Malayalam, true to its origin, is still Dravidian.

Despite the cerrent Sanskrit predominant vocabulary, Dravidian nomenclature is still prevalent, particularly in details of everyday life, househols utensils, place names, pronouns, numerals, the way of addressing relatives, etc.

No amount of sophistication could persuade a Malayalee to adopt the Sanskrit equivalents of Amma (mother) Appan (father) etc. in real life, though Sanskrit is galore in the books.

JOSEPH, DR. N. TEXTUALIZATION OF SCIENCE BOOKS IN TAMIL AND MALAYALAM

Text books are essential for the students at all levels. They must be easily readable and quickly understandable. The most indispensable quality of the text book is its clarity. However, there are problems in writing text books especially in Science. These problems affect the readability and consequent to this, students find it difficult to understand the subject. The major problem, on the one hand is syntactic and semantic in nature; on the other hand there is the problem of using suitable technical terms. This paper attempts to analyse the problems found in the science texts in order to help the writers who can avoid such errors in future. Moreover a comaprson has been mad between Tamil and Malyalam Science text books. This wil help to understand whether problems similar among related languages or a problem pertaining only to Tamil language.

JUNICHI, FUKAO POTTERY IN TAMIL NADU - TYPOLOGICAL STUDY OF POTTERY IN SOUTH INDIAN MEGALITHIC CULTURE

South Indian Megalithic Culture flourished in the vast area of the southern half of the Indian Peninsula from the early 1st millenium B.C. to ca. A.D. 1st century. One of the main characteristics of this culture is speulchral structures made by a large size of stones, such as dolmens, cists, stone - circles, etc. In the area of the present state in Tamil Nadu, it shows good variety of developments. But yet no reliable time scale has been established to assess this development. With little written records to refer to for dating in the period, we should rely upon materials found in archaeological excavations to construct the time scale of the culture. Especially the changes of the shapes, manufcturing process, and designs of pottery sensitively reflect cultural change in an archaeological sense. By tracing the sequence of these typological changes we can construct the time scale of the culture.

I have been examining the pottery excavated from the megalithic site of Kodumanal, Periyar Dt. Kodumanal is a very impor-

tant site for the study of Megalithic Culture because it is among the rare examples that the identity of the builders of megalithic burial tombs at the site with the habitants of the neibouring habitation site is clearly proven, and also because it was the flourishing bead industry center at the time. Extensive and systematic excavations of four seasons done by Tamil University yield a good number of pottery of the period. In addition to the abundant data obtained from Kodumanal pottery, I examined the megalithic pottery found from other sites in Tamil Nadu, such as those kept in Madras Govt. Museum, etc. Based on the chronological framework constructed through the detailed study of pottery, I can assume the development process of Megalithic Culture in Tamil Nadu.

KAMATCHINATHAN, A. A SATAVAHANA KING IN ANCIENT TAMIL NADU

Nuuṟṟuvar Kaṉṉar meaning `hundred karnis' is found in the earliest extant Tamil epic Cilappathikaaram. This Tamil phrase is conventionally considered as denoting the early Andhra kings namely Satakarnīs/Sātavāhanas. The Tamil phrase Nuuṟṟuvar kaṉṉar has taken the word sata in Satakarnī as Sanskrit meaning 'hundred'. But the phrase Satakarni and Satavahana are not Indoaryan in origin; they are rather Austro - Asiatic etymologically. Sātām in Munda means `horse'. Vahana is a Sanskritized form of pakan which can be segmented as pa + kan. pa is a prefix and ken(<kon) means `son' in Munda. kan has been Sanskritized as karni. Both Satavahana and Satakarni mean `horse's son'. The capital city of the Satavahanas is mentioned as Hippokoura in the Greek records. Hippo means horse is Greek and koura <kura(Munda) means city in Munda.

The Kshatryas in India usually claimed to have been born to the sacred horses which came out of the sacred fire. The birth of Rama and his brothers attest to this puranic claim. Satya puto, a prakrit phrase which developed out of satya putra in Sanskrit is found in one of the Asokan Rock Edicts. This refers to a royal dynasty in the ancient Tamil country. Satya puto changed in Tamil as atiyamaan thro the following linguistic process: satya > atiya (thro palatal loss); puto > makan > maan

'son'. So the Atiyamaans were the descendants of the Satavahana dynasty tuling the present Dharmapuri District areas. Athiyamaan Neḍumaan Añchi, the friend and patron of the famous Tamil poetess Avvaiyaar can reasonably be assumed to have descended from this Satyaputo dynasty, in other words, from the Andhra Satavahana dynasty. This assumption is further strenghtened by the fact that this Athiyamaan Neḍumaan Anchi is said to be the chief of Kuthirai malai 'Horse hill' in the Dharmapuri Dt. All these evidences may probably lead to the conclusion that Athiyamaan Neḍumaan Añchi and his forefathers as well as his descendants might belong to the Satavahana dynasty as the Telegu Chodas of 7th century were the descendants of Karikal Chola of the Sangam Age.

KANDASWAMY, DR. S.N. THE TYPES OF SYLLOGISM IN INDIAN LOGIC WITH SPECIAL REFERENCE TO TAMIL

All the systems of Indian philosophy are broadly divided into two groups, viz., the homogeneous and the heterogeneous. The former accepted the Vedic Works as the supreme authority, whereas the latter repudiated their infallibility and based their philosophy on their own treatise. There is one more division of Indian philosophy which accepted the Agamas as the primary source. All these systems developed their own theory of knowledge in order to establish their own view points.

The study of logic is an essential and integral part of Indian philosophy. The main aim of most of the thinkers has been to identify the *Ultimate Reality,* delineated as Satyam (-Truth), Sivam (-Godness) and Sundaram (Beauty). These three aspects of the Supreme Reality are to be grasped through the study and realisation of the triple branches of Indian thought viz., Logic, Ethics and Aesthetics. Here, our primary concern is with regard to the first, i.e. Logic. The factors of knowledge the ways of knowing the various forms and sources of knowledge, their classification and their practical efficiency in the proper understanding of physical and metaphysical realities contribute to the stuff and substance of Indian Logic.

Indian philosophers were not dogmatic. They gave much

importants to the process of reasoning. Only the statements, that withstood the test of reasoning, were held valid. Intellectual inquiry, empirical experience and spiritual insight occupied an important place in the domain of Indian Logic. Debates and discussions, being the intellectual tournaments were based on the principles of Logic. Even grammarians were great dialecticians, as evidenced from the canons of syntactical structures, interpretation of the semantic significance of third and fifth case - signs and adducing relationship between sabda and artha (i.e. word and its meaning), etc., Rhetoricians exhibited their involvement in logic when they discussed some forms of figure of speech, such as upamana, hetu etc.,

So far, scholars have unearthed materials for the study of Indian Logic only from the Sanskrit and Prakrit sources. It is a pity that the rich materials embalmed in the Tamil classics, both secular and philosophical, did not receive the required attention from the Indologists to study Indian logic and also philosophy. This paper mainly aims to discuss only one aspect of Indian Logic, viz., the types of syllogism as developed in the various schools of Indian philosophy, taking into account the rich data available from the Tamil sources.

The overt classification of inference into two categories, viz., inference for oneself (svãrthãnumãnã) and inference for others (pararthãnumãnã) was first made by Dignaga (400 - 450 A.D.), the great Buddhist logician of the Sautrantika Yogacara school and a native of Kanchi. Though his works have windled into oblivion in the native land, they were preserved in Tibetan and Chinese translations. They were rediscovered and interpreted by the great Indologists like G. Tuci and others. Inference for onself indicates the internal process of cognition of an individual. Inference for others denotes the methods of communicating to the audience, the inferential knowledge in the form of syllogism.

A close study of Indian Logic reveals the fact that there are at least four types of syllogism for transmitting one's personal inferential knowledge to other. The Aksapada school of the Nyaya system advocated the five-membered syllogism (-pancavayava nyaya - vakya) consisting of proposition, reason, example, application and conclusion.

However, an old school that existed long before Aksapada (150 A.D.) practised the ten-membered syllogism (-dasavayava theory) that added five more members, viz., the desire to know, doubting, belief in the valid means, usefulness and removal of doubt, which are concerned more with the psychological process of cognition, rather than the logical methods of reasoning.

A third type of syllogism with three members, omitting the last two viz., application and conclusion, was first established by the reputed Buddhist logician, Dignaga and subsequently endorsed by Cattanar (500 A.D.) and the author of Nyaya pravesa. In the later school of Sautrantika Yogacara Buddhism, a fourth type of syllogism consisting of hetu (reason) and drstanta (example) was introduced by Dharmakirti (625 A.D.) in his immortal work Nyayabindu. It is interesting to note that the Saiva boy saint Tirugnanasambandhar (650 A.D.) has made a mention to this syllogism in one of his hymns. Even the Jain logicians Akalanka and Manikyanandi upheld the two-membered syllogism with a difference, accepting only proposition (-paksa) and reason (hetu). In the Tamil philosophical classics Manimekalai, Nilakesi, Sivajnana siddhiyar, Sivaneriprakasam and Tattuvaprakasam, the types of five-membered and three-membered syllogisms are often adumberated by the exponents of the particular systems to refute others and establish their own metaphysical views. The present paper attempts to make an indepth study of these texts, in this regard.

KANDIAH, DR. A. THE TAMILS AND THE TAMIL LANGUAGE IN AUSTRALIA - A BRIEF SURVEY

Nearly thirty thousand Tamils live in Australia. These Tamils migrated to Australia from India, Sri Lanka, Singapore, Malaysia, Fiji and South Africa. Most of the Sri Lankan Tamils migrated to Australia due to the ethnic problems in that country. The other Tamils migrated with the intention of seeking opportunities for promoting their occupational and business interests, most of them being skilled professionals.

The Tamils live in all the six States and all two territories of Australia. Majority of them live in New South Wales and in Vic-

toria. The Tamils are extremely well educated. Among the Tamils there are high numbers of engineers and doctors and also persons with higher degrees, post-graduate diplomas, bachelors degrees, undergraduate diplomas, associate diplomas, skill vocational and basic vocational qualifications especially from Sri Lanka and India. It is felt that the qualified Tamils in comparison with some other ethnic groups in Australia is very high.

The Tamils believe strongly that the knowledge of their mother tongue is the constant and vital ingredient in the preservation of their identity and culture. Tamil language learning, its retention and continual practice are rated highly, so various community and private organizaions conduct activities to promote these studies. The Tamil language is not yet recognized as a priority language. However, it is given recognition in various fields by the Government of Australia: (1) Translating and Interpreting Service in Tamil throughout Australia. (2) Broadcasting service over the SBS and the community and the private Radios. (3) Tele-casting Tamil films over the SBS. (4) Special allowances for Government Servants who pass the Tamil Test. (5) The Government helps to conduct Tamil language classes and Tamil cultural activities. (6) The National and the States Libraries buy Tamil books to cater the Tamil readers.

Tamil community organizations also conduct various activities: (1) Tamil festivals are conducted regularly (2) A Tamil Weekly is published (3) A few Tamil literary monthlies are also published (4) A few newspapers and magazines are air-mailed from India and Sri Lanka (5) There are community libraries and Information Centres with Tamil books, magazines and newspapers catering for the Tamil reading public and (6) There are literary groups and university students Tamil Socities.

-All these aspects will be examined critically in detail in this research paper.

KANTHASAMY, DR. N. PERIYA PURANAM AND MEYKANDA SASTRAS

Periyapuranam unfolds the biography of sixty - three

Nayanmars and nine fold group devotees of Lord Sivam. It has been considered to be one of the grand epics in Tamil by great scholars like Sivakavimani C.K. Subrahmaniya Mudaliyar. It is also known as Tiruttontar Puranam. Its author is the well-known Cekkilar who lived in the 12th century A.D. He was an erudite scholar in the historical, cultural and religious traditions of Tamil Nadu. He made this grand epic, a repository of Tamil religious culture, revealing his erdition in various branches of knowledge such as history, fine arts, agamas and Saiva Siddhanta. During the course of narrating the biography of the Saiva Nayanmars, he has presented sufficient references to the basic principles of Saiva Siddhanta.

Cekkilar was followed by great exponents of Saiva Siddhanta philosophy who lived between 1200 A.D. - 1400 A.D. Their contributions to this branch of philosophy are collectively known as Meykanda Sastras, i.e. the treaties that revealed the nature of the Absolute Reality. Among them we notice at least two different lineages. The earliest of them commences with the advent of Uyyavantha Devar of Tiruviyalur and Uyyavantha Devar of Tirukkatarvur who have composed respectively Tiruvuntiyar and Tirukkalirrupatiyar which formed the first two works among the fourteen Meykanda Sastras.

The next lineage begins with Meykanda Devar of Tiruvennai Nallur who lived in the end of the 12th century A.D. He was a child prodigy, initiated by the great Saint Paranjothi. His masterpiece is the reputed Sivajnana Bodham, which is the first systematized work on Saiva Siddhanta. His disciple Arulnanticivam has composed two immortal treatises, viz. Sivjnana Siddhiyar and Irupa Irupathu. Another disciple of Meykandar was Manavacakankatantar, whose manual on the subject is the famous Unmai Vilakkam. The disciple of Arulnanticivam was Maraijnana Campantar, whose disciple was the great Umapathi Sivam. Umapathi Sivam has written eight Sastras on Saiva Siddhanta.

All the aforesaid exponents of Saiva Siddhanta philosophy have been influenced by the hymns of Tirumurai literature. In the presentation and elucidation of the cardinal tenents of this philosophy, they have suffuciently taken from the contents of

Periyapuranam. The present study makes a honest attempt to identify the influence and impact of Periyapuranam on the above mentioned Meykanda Sastras.

In Tiruvuntiyar, the life sketches of Saint Tirujnana Campantar, Saint Appar, Cuntarar and Ceraman Perumal are drawn in order to reveal the greatness of Divine Grace. Similarly, in Tirukkalirrupatiyar the miracles wrought by Campantar, Appar and Cuntrar are quoted with a view of glorifying the spiritual power of the Saints and the immense grace of Siva. In this treatise references to some other Nayanmars are also made in order to explain the various means of religious life. The efficacy of Five-Lettered Mantra and the Four Fold Marga are also elucidated in the light of the materials embedded in Periyapuranam.

Sivajnana Bodham has taken sufficient technical terms like anai denoting Sivasakti from Periyapuranam. The evolutes of Maya known as tattuvas are also mentioned by Meykandar as understood from Periyapuranam. The twelfth aphorism of Sivajnana Bodham is undoubtedly the quintessence of the twelfth Tirumarai. Arulnanticivam, like his master dived deep into the twelfth Tirumurai and explained many of the philosophical concepts closely following Cekkilar. Similarly, in Unmai Vilakkam and Tiruvarutpayan the influence of Periyapuranam is visibly seen.

The present paper aims to highlight the impact of Periyapuranam on Meykanda Sastras in the light of valid and solid evidences. This study will be highly useful to trace the history of Saiva Siddhanta through the ages.

KARTHIKEYAN, DR. A. TAMIL LANGUAGE TEACHING : DEVELOPING READING SKILL

An attempt is made in this paper to evaluate different reading comprehension exercises found in the Tamil text books to develop reading skill of the pupils. This paper also emphasises the need to incorporate various questions and activities according to the text studied and the purpose in reading it.

Reading involves a variety of skills. The main ones are given below: (Munby, 1978).

1. Recognizing the script of a language.
2. Deducing the meaning and use of unfamiliar lexical items.
3. Understanding explicitly stated information.
4. Undrestanding information when not explicitly stated.
5. Understanding conceptual meaning.
6. Understanding communicative value of sentences and utterances.
7. Understanding relations within sentences.
8. Understanding cohesion between parts of a text through grammatical cohesion devices.
9. Understanding cohesin between parts of a text through lexical cohesion devices.
10. Identifying the main point in a piece of discourse.
11. Distinguishing main idea from supporting details.
12. Extracting salient points to summarize the text.
13. Skimming.
14. Scanning to locate specifically required information, and so on.

A cursory view of Tamil text books reveals that the various reading comprehension exercises are not reflecting these various sub-skills of Reading. The main technique is to use questions. It is also found that the questions are not carefully graded, going from every easy to more and more difficult to answer. They are not sufficient enough to develop reading skill. Therefore, we suggest, in this paper, various kinds of comprehension exercises that could make reading an interesting activity and develop reading skill.

KARNAKARAN, DR. K. AND DR. V. JEYA SOME CRUCIAL ISSUES WITH REFERENCE TO TAMIL TEACHING THROUGH COMMUNICATIVE APPROACH

Communicative Approach to Language Teaching is gaining ground gradually because of it's significance , in modern communication. There are two aspects of language study namely, `language structure' and `language Use' which have to be considered in teaching as well as learning a language. There are two types of skills, which have to be given to the laerners, when we teach a language . They are : (1) Language skills on the one hand and (2) Communicative skills on the other hand. In the teaching learning process, we come across the following important components namely, learners, teachers, learning materials, teaching methods, teaching aids, etc. Along with these society, culture and communication patterns are also included. In addition to these components and features, the following are also considered as significant and pertinent. They are : (1) students background, school environment, teacher - student relationship, attitudes towards teaching / learning and so on.

This is the era of information explosion and modernization in different domains of knowledge. Due to this, several changes and development are taking place in all spheres of our social activities. This type of development and change bring into the language a number of changes and reformation in the form of language modernization. The result we find that considerable amount of deliberate language planning becomes necessary to make language useful and fit for modern communication.

There are several channels of mass communication which need to the reinforced and standardised. Though it is possible to develop a language use through such processes of language planning. It will be easy and effective, if language teaching methods and materials are reinforced and implemented from the primary level with reference to curriculum planning and development related to language teaching / learning in the Indian context. So, this paper is an attempt to focus some of the crucial issues related to language teaching / learning methods in the present day context of modernisation and modern communication in Tamil.

KARUPPIAH, DR. A. INDIANS IN SOUTH AFRICA WITH SPECIAL REFERENCE TO TAMIL MIGRANTS

South Africa is one of the countries in the world colonised by the Europeans. It is situated in the southern most portion of the African continent stretching from Limpopo River in the north and Cape Agulhas in the south. It has a surface area of 1,123,226 Sq. Kms. South Africa consists of four Provinces namely the Cape Province, the Orange Free State, Natal and Transvaal. In general people of Indian origin have occupied the Natal and Transvaal Provinces.

The social fabric of South African society is pluralistic and heterogenous and thus it is like a melting pot in which people belong to different nationalities, languages, religions and socio - economic status live together. Indians had trade and commerce relations with South Africans long ago. Historical evidences show that Indians are as old as any other nationals who migrates to South Africa even before Europeans. According to 1980 population census, the population of South Africa is now 24,885,940 of which whites constitute 45,28,000; coloureds 26,12,000; Blacks 1,69,23,000 and Asians 8,05,000.

In this paper an attempt will be made to describe historically the Indian migration particularly Tamil migration to South Africa, causes for migration and problems of migrants. Attempt will also be made to study the assimilation, integration, and cultural continuity of the migrants. This paper is based on limited secondary and primary sources such as books, phamplets, scientific papers and archival records.

KASINATHAN, NATANA CONSERVATION OF CULTURAL PROPERTIES IN DEVELOPING COUNTRIES

Discussion on problems in the fields of conservation of cultural properties have been held in many forums in India. However, the discussion has not come to an end, since we meet more and more new problems when we actually execute the conservation work of the ancient monuments as well as artefacts. The monuments are permanent records of human endeavour, the material artefacts of world history. The cultural sites

are visible demonstrations of the survival of the past into the present era. The conservation and preservation include not only the historical buildings but also the museum objects and the excavated antiquities. For preserving the museum objects, the international ethics were adopted unanimously by the 15th General Assembly of ICOM meeting in Byemos Aires, Argentina on 4th November 1986.

With regard to the preservation of cultural and natural heritage the UNESCO has taken sufficient steps to preserve the world famous monuments all over the world. Its primary aim is to define this worldwide heritage in both its cultural and natural aspects that is, to draw up the list of sites and monuments in these countries which are considered to be of such exceptional interest and of which universal value that protecting there is a concern of all mankind. Another chief object is precisely to promote co-operation among all nations and people in order to contribute effectively to this protection.

As per the world heritage register there are 288 properties have been inscribed so far. Of which the following 13 belong to India being 2 monuments namely the monuments at Mahabalipuram and the big temple at Tanjore from Tamilnadu.

CULTUAL SITES OF INDIA INSCRIBED IN THE WORLD HERITAGE LIST

1. Ajantha caves (153)

2. Ellora caves (154)

3. Agra Fort (155)

4. Taj Mahal, Agra (156)

5. The sun temple, Konarak (185)

6. Mahabalipuram (Group of monuments) (186)

7. Goa (Churcher and Convents) (239)

8. Kjajuraho Group of monuments (240)

9. Hampi monuments (241)

10. Patepur Sikri, Mogal city (242)

11. Group of monuments at Pattadakkal (260)

12. Elephanta caves (263)

13. Brihadisvara temple, Thanjavur (266)

In order to preserve the above cultural and natural heritage properties, the UNESCO is ready enough to extend expertise as well as financial help to India.

Recently an important development had taken place in respect of the excavation and protection of underwater cultural heritage by establishing an institution known as ICOMOS (International Council of Monuments and Sciences) a unesco affiliate Internal committee of Under water heritage with the headquarter at Fremantle in Western Australia.

The objective of this committee is to stimulate international interest on the conservation of Underwater cultural heritage.

1. to promote systematic inventory of the world's underwater heritage.

2. promote improve methods for location, inspection and recording of intervention in under water cultural heritage sites.

3. Establishing standards for the training and qualification of practioners involved in the management of under water cultural heritage sites.

4. Share experience and expertise in confirmation and management of underwater cultural heritage.

Therefore it is apparent that the mankind of the present world have an unsurge of interest in preserving the ancient relics for the benefit of the future generations. In recent years, we are meeting innumerable problems in the preservation of icons, iron and copper objects, coins and the heritage buildings built of bricks

and mortar. To overcome these problems the discussion "on the cultural properties in under developing countries" has become essential and warranted.

KICHENAMOURTY, R. DR. JEAN FILLIOZAT'S CONTRIBUTION TO TAMILOLOGY

Jean Filliozat (1906 - 1982) was an eminent Indologist who had been in India for over forty years. The founder member and the Director of the French Institute, Pondicherry, he has written several works on India and was held in high esteem by no less a person than Pandit Jawaharlal Nehru (ref. his preface to *Inde* by Jean Filliozat). A trained medical officer with a large number of articles in his own discipline, he gradually drifted in to Oriental studies after obtaining a diploma in Tamil in the famous French Ecole des Langues Orientales (1935).

Though his activities as an Indologist were multifarious, the paper concentrates mainly on his contribution to Tamil Studies. After a brief survey of Jean Filliozat's life and works, the paper will deal with the following aspects of his contribution:

1. His translation of Tamil works:

- Andal's Tirupavai (Le Tiruppavai)

- Thirumurukatrupadai (Un texte de la religion Kaumara, le Tirumurukarruppatai) etc.

2. His views on Saivite and Vaishnavaite traditions as expressed in his innumerable articles, commentaries, introductions, prefaces etc.

3. His views on Tamil language texts and grammar.

The aim of this paper is to assess the contribution of a Frenchman who urged foreign Indologists who had so far concentrated only on Sanskrit language and literature to accord an equal importance to Tamil also.

It is hoped that this will not only be an acknowledgement of a debt to a foreign scholar but also an appeal to future Indologists

for assisting us in the development and promotion of Tamil studies.

KIRUBAHAR, DR. J. SAMUEL THEORY OF CHILDREN'S LITERATURE IN TAMIL : AN ANALYTICAL VIEW

Children's literature in Tamil is mostly an outsider to the academic world. It does not mean that it is a lesser and an inferior variety among other literary genres. It has long been neglected on the ground that it is a child's play - so are the terms `Kiddy literature' and `Childish Literature' - or a fantasy of an adult writer about the bygone childish past as is written from an adult point of view. So, it is rarely made and has been considered a different voyage of the writer's self into the discovery of the unknown self - Childhood.

Children's literature as a genric term is to be defined as we find the literary terms such as Kul̲antai Ilakkiyam, Cir̲uvar Ilakkiyam, Pil̲l̲ai Tamil, Kul̲antai Patal and so on are synonymous in meaning and significance. Children's literature as a generic term demands imaginable language and fantasy thinking with the presumptive calculation to reach the lost childhood and find the child-reader there. This raises a pertinent question that whether children's literature should be child or book centred one. This could be answered only by analysing the various modes and methods adopted by the practitioners of children's literature. It is noteworthy that the language in children's literature is child oriented with dialogue and incident rather than description and introspection as is seen in Ala. Valliappa, Bharatiyar and Bharatidasan.

In Tamil literary field only in the twentieth century, and, more specifically, post - 1970, Children's - Literature criticism has developed into a recognisably conventional direction, It has developed in a way which parallels academic criticism. That is, there has been a division between the scholarly - biblographical - historical writers, and the practitioners, who are concerned with `living' texts. Similarly, the angle of approach to texts has been much wider than academic approaches as critics of Children's literature have to sit with practical difficulties such as

social and cultural axes, historical - bibliographic approach and illustration and mixed - media studies and more particularly with stylistic, readability, and educational strategy to find the plurality of meaning and response from the child - reader.

The earliest known grammatical treatise Tolkappiyam talks about 'Riddles' as a form of children's literature and in sixteenth century Avvaiyar made a significant contribution by providing "Āttícuḍi". The earliest form of children's literature is didactic and ethical in nature and seldom stimulates the interest of the Child - reader by mythicizing or romanticizing a particular element. Only in the twentieth century, particularly in the later part of the century, we find such an inclination to deal with fancy and imagination to make an oriental appeal. However, children's literature, at its best, attempts to explore, recreate, and seek for meanings in human experience and existence as is seen in Āttícuḍi, Korkai Vēntan, Verṟi Vēṟkai and so on.

KOTHANDARAMAN, DR. PON. JAPANESE AND DRAVIDIAN LANGUAGES - A COMPARATIVE STUDY

Tamil and Japanese have been studied since 1978. Scholars such as Dr. Susumu Ohno, Dr. pon. Kothandaraman, Dr. Susumu Shiba, Dr. Akira Fujiwara, Dr. Shanmugadas, Mrs. Manonmani Shanmugadas, Dr. Kamil Zvelebil and others have compared Tamil and Japanese languages.

The aim of the present paper is to compare the NP sequence (N = Nasal, P = Plosive) of phonemes in the various Dravidian languages and Japanese, and to reconstruct the proto-form. This will provide the Dravidologists with new area for further studies. This will also enable us to clearly understand the linguistic affinities between Japanese and Dravidian.

KOTHANDARAMAN, DR. R. THE WORD - INITIAL YA - IN TAMIL

Tolkappiyam (Tol), the earliest extant grammatical treatise Tamil refers to three allophones (Eḻuttu. Iḷam. 1 & 2) namely shortened i (Kuṟṟiyal ikaram), shortened u (Kuṟṟiyal ukaram), and

aytam (preconsonantal homorganic voiced (?) plosive). All these three are assigned half unit length admissible to pure consonants (Col. Eḻuttu, Ilam 11 & 12). The distribution of these allophones are precisely stated in Tol. (Eḻuttu. Ilam. 34, 35, 411; 36, 37; 38, 39).

This paper is mainly concerned with the shortened i. In such instructions as Kēṇmiyā, uṇmiyā, ceṉmiyā etc, the expression miyā occuring after the imperative verbal is treated in Tol as aiyacai - k - kiḷavi, the expression that figures in the discourse of imperative type. Tol.states that the vowel -i- that occurs after m - and before - y of - miyā is of half unit length(Eḻuttu Ilam. 34). The vowel - i with half unit length is also noticed to occur in external sandhi (Tol. Eḻuttu. Ilam. 35, 411). After constituents, the plosive - final of which is a variant associated with shortened u and before the constituent with initial y followed by ã. Consider the following examples.

(1) nāl-ōṭu + yāṉṭu > nāloṭ-i-yāṉṭu (Puṟam 159.1)

(2) maṟṟu + yām > maṟṟ-i-yām (Puṟam 152.22)

(3) ciṟu + yāḻ > ciṟ-i-yāḻ (Puṟam 127.1)

(4) vāṅkumaruppu + yāl > vāṅku marupp-i-yāḻ (Puṟam 281.2)

Tol states that before y- initial expressions, the vowel i gets shortened to half unit length in external sandhi and the shortened u figuring in the word final position in the preceding constituent gets lost. (Eluttu. Ilam. 411). This ruling perfectly works in the examples cited in (1) - (4) above. However there are instances in early Tamil violating the ruling described in Tol in regard to shortened i. Consider the following examples.

(5) ivar + yār > ivar-i-yār (Puṟam 201.1)

(6) ivaṉ + yār > ivaṉ-i-yār (Puṟam 13.1)

(7) iyaṅkum + yākkaiyar > iyankum-i-yākkaiyar (Pattup. Thiru. 130)

(8) maṉattiṉar + yāvatum > maṉattiṉar-i-yavatum ("132)

(9) nal + yāl > nalliyāl (Pattup. Thiru. 141)

(10) pēr + yāl > per-i-yal (Pattup. Perum. 462)

(11) pēr + yāru > pēr-i-yāru (Pattup. Maturaik. 696)

Notice that Tol's ruling is partially good in the foregoing examples. The second constituent in the input in (5) - (11) is associated with word-initial followed by ã. However the word-final consonant is not a plosive in the preceding constituent. Thus the outputs figuring in (5) - (11) with shortened i occuring before y and after non-plosive consonants partially violate Tol's ruling regarding the distribution of shortened i in external sandhi. How to explain the presence of shortened i in the examples in (5) - (11) ?

The fact that the shortened i is associated with word initialy in external sandhi even after constituents with non plosive final (vide illustrations in (5) - (11)) provides evidence that the word initialy followed by ã is reconstructible into *iyā -. Consequently such expressions as yāru `river', yāl, `a stringed musical instrument', Yānai `elephant', yāṇṭu `year' and yākkai `body' are reconstructible into *iyāru, *iyāl, *iyānai, *iyāṇṭu, and *iyākkai respectively. In Telegu, what is word initial yā in Tamil turns into ē-. Eg. yāru > ēru, yānai > ēnuka / ēnika, yāṇṭu > eṇḍu. Following the reconstruction of word-initial ya into *iyā - on the basis of the evidence available from the output material furnished both (1) - (4) and in (5) - (11), it is possible to conclude that the word - intial ē- in ēru, ēnuka, ēṇḍu etc., of Telegu is a reflex of PDr *iyā - In Tamil not only the PDr *iyā - has been retained, but also the same has developed into ya - as evidenced in yānai, yāru, yāṇṭu, yākkai etc., which in certain cases has lost the word - initial y as evidenced in āru `river, āṇṭu year', āl to rule', āmai `tortoise', āṭu `goat' etc.,

ABBREVIATIONS:

Eluttu = Eluttatikaram

Ilam = Ilampuranam

Maturaik = Maturaikkanci

Pattup = Pattuppattu

Perum = Perumpanarruppatai

Puram = Purananuru

Thiru = Thirumurukarruppatai.

KRISHNAMURTHY, R. RECENT SIGNIFICANT NUMISMATIC FINDS FROM TAMILNADU

During the past ten years many historically important coins have been discovered, in Tamilnadu and details about them have appeared in various numismatic journals. This paper aims to focus the attention of the scholars to these significant finds.

The period of these coins ranges from 2nd c.B.C. to 5th c.A.D. Karur, Madurai and Tirukovilur are the three places in Tamilnadu from where these ancient coins have been discovered. Of the three, Karur has yielded more coins. The coins described and discussed in this paper are:

COINS FROM AMARAVATHI RIVER BED NEAR KARUR

1. One copper coin from Syria (near the eastern Mediterranean coastal region of Asia Minor), period - late 2nd c.B.C.
2. One copper coin of Selucid, period, early second century B.C.
3. One copper coin of Selucid, period - 2nd c.B.C.
4. One silver coin of Roman Republic, period - 1st c.B.C.
5. One silver coin of Augustus, period - B.C. 31-29
6. Coin Diocletianus from Alexandria, Tetradram, period - A.D. 285
7. Sangam period Chola coin, period - 2nd c.B.C.
8. Sangam period Chola coin, period - 2nd c.B.C.

9. Sangam period Chera coin, period - 2nd c.B.C.

10. Sangam period Chera silver coin with portrait and legend "Kuttuvan Kothai", period - 1st c.A.D.

COINS FROM VAIGAI RIVER BED MADURAI

1. One silver coin of Augustus, period - 12 B.C.

2. One Sangam period Pandya coin with portrait, period - 3rd c.B.C.

COINS FROM TIRUKOVILUR

1. One Roman imitation gold coin, kept in Government treasurey Tirukovilur, part of the recent hoard find, 2nd or 3rd c.A.D.

2. One Pallava copper coin from South Pennaiyar river bed, period - 5 c.A.D.

LOURDU, DR. S.D. ISAKKI AMMAN - THE AVENGING GODDESS

The cult of *isakkiamman* (The Avenging Goddess), prevalent only in the southern Tamil Nadu i.e., Tirunelveli, Chidambaranar and Kanyakumari districts, has hardly been a subject of study, in spite of its wide acceptance among the people of this region. This paper proposes, firstly, to explore:

1. The distribution of the cult in the above three districts;

2. The ritual aspects of the cult, with a special focus on the festivals of the Goddess; and secondly, study more extensively:

3. The link between the ballad which narrates the story of isakkiamman and Pazhayanur Neeli Kathai.

The major chunk of the paper will be devoted to the study of the link between the ballad and the tale, and will endeavour to establish that the myth of Neeli has been superimposed on the deity, *isakkiamman,* by making a comparative analysis of

the written (Neeli) and oral (Isakki) versions and highlighting the common features, found in them. It would also, in this process, speak about the role of the bards in the making of the ballad versions, by adopting various techniques, like adding of traditional motifs, lengthening or shortening of the episode as the case may be, etc.

MAHADEVAN, DR. C.K. THE MEANING OF MEANING IN HAIKU : A COMPARATIVE ANALYSIS

"Haiku is regarded by many as the supreme achievement of Zen culture". In the literary world, Haiku is becoming a worldwide cult. Americans are striving to capture and cultivate the composition of Haiku's formal element into English with its indepth meaning.

In ancient Tamil, we have similar poems. The general structure of Haiku is quite similar to "Thalisai" in Kalippa, centhiyal in venpa and the minimum lines in Kuruntokai, including senthotai in Tamil prosody. Ammanai poems have unique feature and can also be compared with Haiku.

The aim of the panel is to compare the poetical device of Haiku with ancient Tamil verse with similar structure so as to arrive at familiar elements, common to both Tamil and Japanese Haiku compositions.

The meaning of meaning and homonym are considered as clever devices of Japanese versifiers in Haiku. Similar literary techniques employed by classical Tamil will be compared with Haiku.

To explore as to how the nature or single emotion or observation takes shapes in the form and theme in both Tamil and Japanese languages.

"Haiku" composition is becoming popular in Tamil, because of its brevity of form and clarity of expression. The beauty of the diversified themes is a joy for the reader. The thought provocation processed by the content in it, lingers in the minds of the readers. Haiku adds new dimensions to Tamil poetry.

'The marriage of man with nature' is the kernel of Japanese Haiku poems. The Tamils of the classical period never sung nature as a separate entity. Invariably in all love songs of ancient Tamils nature becomes a happy combination of internal and external activities of life; The treatment ofnature in Cankam Literature does not stop with the description, but becomes the background for manifestations of their own inner feelings and passions. According to Daniel C. Buchanan" this much use of symbolism, and the hidden suggestion is often subtle, though expressed in simple language".

In this paper definite investigation is made with suitable examples both from Japanese Haiku and Tamil poems in order to enlighten certain theories on verse compositions and meaning in Haiku poems.

MAHALINGAM , K. CONSTRAINTS ON MOTHER - TONGUE ACQUISITION IN NON - COGNATE LANGUAGE CONTEXTS : SOME ASPECTS.

One of the recent significant trends in linguistic research is the growing importance of inter-disciplinary approach. This approach is very vital not only in language acquisition and language learning but also in other branch of linguistics like sociolinguistics, psycholinguistics, etc. An attempt is, therefore, made in this paper to bringout clearly as to how the socio-psychological factors remain as one of the main ingridients to input for language learning situations of a given child. As effort is made to show as to how these factors actually affect the language development of the child at different linguistic levels. Further an attempt is made to show as to how these factors play a negative tole in the language development of the child in non-cognate contexts. All these three objectives have been studied on the basis of observation of general behavious of the Tamil mothertongue three and a half years old female child living in Gauhati surrounded by Assamese language environment and data collected by me from the child for the past two and a half years. As a result an attempt is made, based on empirical case study, to suggest a proposal that any child might acquire any language is he / she is surrounded by that language environment which need

not to be the mother - tongue of the child concerned.

MAHAPATRA, DR. RANGANAYAKI, TIRUKKURAL - A SYNTHESIS OF INDIAN WISDOM AND VALUES - A CRITICAL INTERPRETATION

Tirukkural as the first, and so far, only full fledged Ethical work in Tamil, invites comparison with other ancient Indian Dharma Sastas in Sanskrit, Prakrit and Pali, with which it shares many common features, accounting for its acceptance and popularity among people of all religions and faiths. It has not only kept in tact the essentials of all the major ancient religions of India, but reinterpreted them, blending the best of the Tamil wisdom and values, resulting in an Indian culture which we proudly proclaim today before the rest of the world.

In this paper an attempt is made to show that Tirukkural's maxims were not merely an idealists preachings, but reflect very much the actual code of (Pan Indian) social behaviours demanded by the times. For eg. during the Gupta Period (320 - 650 A.D.) (see fleets Gupta Inscriptions 38 and 55 of 571 A.D) among the 11 sources of Rural Revenues, the nineth Dasaparasha - fines from 10 offences - viz., (a) 3 offences of the *Body* - theft, murder and adultary, (b) 4 offences of *Speech* word that are *harsh, untruthful, libellous* and *pointless,* (c) 3 offences of *Mind* - coveting other's property, thinking of wrong and devotion to what is not true. Thus the detail of the morals he prescribes gain a new meaning.My paper would touch not only such `shared' features of ethical codes, but also raise some interesting questions. The word SVß (`naya') in *நயனீன்று நன்றி தரும்'* seems to open up not only possibilities of embedded concepts like the Buddhist *நயம்* in Manimekalai (Line 27 - 30th Gatha) or the *நயம் (?)* < of Jainist Sapthabhangi Naya, but also the Naya of Indian system of Logic. *நயம்* - as a `good speech is supposed to possess (see Mahabharata Santiparvam - chap. 320, verses - 78 - 94) in the Kural, it is explained as - ௲ by Parimelazhugar. This would make sense if it is connected with Nyaya Sastha of which logic and Debate developed and flourished sharing many a Greek concept of Syllogism. Either Tiruvalluvar very cleverly used Tamil words, seemingly simple to us, being encased the very developed con-

cepts of all the major philosophies, discernible only to the expert, or he reduced all the mind boggling debates to for basic, essential codes, which not only gave the very essential Indian thinking on Dharma, but also did full justice to the art of running the state. A study of the words like - காட்சி with all its usages gives the essence of all the religions in general, but Jainism and Buddhism in particular, words like வகை, . தொகை, in அவையஞ்சாமை deserve a comparison with the Buddhist logic in Manimekalai. All this, is a search - to understand Tirukkurals depth.

MANAVALAN, DR. A. A. COUNTER - INFLUENCE - A NEW LITERARY PHENOMENON

Translation, imitation, adaptation paradox and counter - design are some of the forms or stages of influence one often encounters in literary studies, intra and inter cultural as well. These are found to be the results of the commingling of cultures, especially a dominant one with another less dominant. These literary, phenomena have been identified and studies at length and in depth by many a comparatist, preferably by the French as flowing forth usually from the dominant to the dominated.

There seems to have been however, a different kind of literary phenomenon wherein the less dominant culture or the `receiver' after some period of co-living with the dominant or the `giver' starts influencing the `giver', makes an impact on the dominant and becomes itself the `giver'. This is to say, text A which influences Text B is in turn after some time in virtue of their being studied in close proximity of time and space or being studied parellally, influenced by the Text B and bears the impact. This kind of literary back thrust may be called Counter - influence, for want of a better expression. An example of this kind of influence is found in the Ramayanalore of India. Kamba Ramayana derives its sustenances from the Ramayana of Valmiki, though it is not a slavish translation of the latter. As such Kamba Ramayana is an instance of a settled influence by Valmiki Ramayana. After a few centuries of co-living, Kamba Ramayana in turn influences its original, the Valmiki Ramayana and makes

an impact upon it.

Valmiki Ramayana describes the curse of Ahalya by her husband as follows:

"Vāyubhaksha nirāhārā tapyanti bhasmashāyini" meaning, "be thou languished on the bed of dust subsisting on air without food".

Of the four distinct texts of Valmiki Ramayana namely the Northern text, the North western, the Eastern and the Southern text, the Southern text alone which belongs to the Southern part of India, especially Kerala and Tamilnadu (G1, G2, G3 and M1, M2) has a different reading as follows:

"Vāyabhaksha Shilābhūtva tapyanti bhasmashāyini" (be thou languished on the bed of dust subsisting on air and turned into a stone)

The curse of Ahalya being *turned into a stone* is not mentioned in the other texts of Valmiki Ramayana. Kamba Ramayana is the first and the earliest version of the Ramayana after Valmiki and it mentions the curse of Ahalya as above. Though the same curse is mentioned in *Raghuvamsa, Narasimha purana* and other later Sanskrit texts, they have not changed the northern texts of Valmiki Ramayana. It could be therefore said with certainty that Kamba Ramayana has influenced Valmiki Ramayana in such a way as to amend its own text.

MANICKAM, DR. S. ECOLOGICAL CRISES AND ENVIRONMENTAL PROBLEMS IN HISTORICAL PERSPECTIVE : A NEED FOR PARADIGM SHIFT AND PERCEPTIONAL CHANGE

This paper tries to draw the attention of the scholastic community to the serious implications of the current world - wide ecological crises and environmental contamination which threaten the very life on earth. Hence it is one of the top-most items on world's agenda. The paper seeks to explore the interconnectedness between history and ecology in a philosophical perspective.

Basic ideas discussed: i) Nature and Earth perceived as mother, as primordial sacrement and as the sacred Body of God; ii) the inter - relatedness of Peace, Integrity of Creation and Justice and iii) the imperative need for close co-operation between Religion and Science for bringing about the much-needed paradigm shift and perceptional change (weltanschuung).

The major working hypotheses of this paper are: 1. The present ecological crises are basically a spiritual and moral problem whose lasting solution cannot be sought by leaving out religion and ethics. Progrèss in the realm of Science and Technology without corresponding progress in the spiritual realm has resulted in a lop-aided growth and ecological imbalance. The present crisis-situation in which we live has been caused by a disruption in the co-systems due to our unscrupulous exploitation of the Mother Nature and also by our inability to strike a balance between the ever-dwindling natural resources and insatiable `over-exploitative greedy needs'. This is all because of the utter neglect of things spiritual which has caused a schism in the soul and fall in our moral standards.

2. In this present ecological crisis it is the poor of the Third World who suffer most. In a Third World country like India, the presentecological crisis and environmental problems have a telling effect on women and the Dalits in particular. Though the vast masses are living in the rural areas, the policies and developmental programmes of the Governments reflect mainly the aspirations of the influential urbanites. Same is the case as far as the attitudes of the Advanced countries towards the Third World countries are concerned.

3. A new eco-philosophy is in the offing. This emerging discipline combines insights from several branches and hence warrants a multi-disciplinary approach. As a goddess of many-arms, Eco-Philosophy is multi-dimensional. As the ecological problems affect people from all walks of life and in all situations, they need tackling by all. There is a necessity to combine Social Sciences, Economics, Ecology and Environmental Sciences, Philosophy and Religion. Now inter-disciplinary approaches should bring together specialists in all academic disciplines and fora.

MANIKUMAR, DR. K. A. THE IMPACT OF GREAT DEPRESSION ON THE SOCIAL LIFE OF TAMILS, 1929 - 1937

On October 24, 1929, the stock markets in the U.S.A. crashed. This triggered the Depression (economic) which spread to every part of the world. Tamilnadu which remained part of the Madras Presidency then, in common with the rest of the world, suffered from the Depression. The collapse of export markets, fall in the prices of agricultural and commercial products and decrease in government revenue from customs, excise, stamps and registration were the marked features of this global phenomenon. The trade and fiscal policies pursued by the colonial state in Madras added to the incidence of the Depression and aggravated the situation.

The economic breakdown caused by the Depression had repercussions on the social life of the people. The small farmers in the context of 50% fall in prices of their agricultural products but two-fold increase in obligations such as debt servicing and revenue payment, had to sell away their land in their villages and migrate to towns and cities in search of employment. Added to them were the great flow of labourers repatriated from Burma, Malaya and Ceylon who made the problems of unemployment acute. While the population in towns and cities increased, leading to urbanisation, there was decrease of population in villages. All these factors contributed to social disruptions and conflicts. The depressed classes in the changed social context fought for their social emancipation.

Depression in trade and Industries led to high levels of unemployment, wage cut and a decline in living standards. Stirkes broke out in mills, railways and some other industrial establishments. But they were of short duration and mostly fizzled out. The fear of unemployment sent the workers back to work within a few days of their going on strike. In Zamindari areas, the tenants turned violent against their oppressive landlords and the Government found it difficult to manage the law and order situation there. The demand for abolition of Zamindari system was forcefully articulated and pressed for implementation unprecedentedly.

The people with their economic condition rapidly deteriorating became convinced that the remedy could come effectively only from a Government which had a national outlook and was responsible to the people. The climate favoured the Congress against the justice party that had shared power with the British.

MANONMANI, DR. T. THE IMPACT OF TELEVISION ON FAMILY COMMUNICATION

Communication as a cultural science whose objective is the elucidation of meaning (Carey, 1988) and so all forms of mass communication are inherent transmitters of culture (Black and Whitney, 1983) when a message Orginates in one cultural context and teminates in another, it may result in unprodetermined effects on the cultural environment into which it is communicated (Frith and Frith, 1989).

It is not only in the message and the institutions, but also the media may control over a mass society. So Marshar Mc Luhan was so strong in his belief in TV technology as the driving mechanism behind cultural change and shaping a new mankind - TV can serve the sanctions of a village (which could become global village) providing a system of symbolic events. It is a tool of deliberate cultural hegemony may result, in hapazard and often undesirable side effects.

In view of the above, the latest developments in India as "New economic policy" GATT, the liberalisation of satellite communication from abroad, open system of Information and cultural exchange and the introduction and multi channels and "Multiplexers" in Indian Doordarshan have raised doubts over cultural threats. The policies of Indian Government have generated deep concern over cultural change or even cultural invasions in the regions. Settlement of such doubts must not rest on the rhetoric of political debate alone and so there must be a common understanding as the reality at work.

Keeping the views in mind, this study has made an attempt to evaluate the impact of TV on cultural values of Tamil Society.

With Gerbners and Grass (1966) "Cultivation theory" the

study begins with the hypothesis that "TV is the central arm of hegemonic cultural society, its function is enculturation" to establish cultural imperialism of dominant society through TV.

MARUDANAYAGAM, DR. P. AFTER FALSE GODS : SISTER CARRIE AND POYTTEVU

The paper is an attempt at a comparative analogical study of Theodore Dreiser's *Sister Carrie* and Ka. Naa. Subramaniam's Poyttevu from the standpoint of realism as well as of the artist's vision of life. Sister Carrie (1900), a landmark in the history of literary modernism, added a new dimension of realism to the American Novel and would have certainly attracted the attention of Ka. Naa. Subramaniam who, being a profolic writer and a cormorant reader, undertook with missionary zeal to introduce the world's masterpieces to the Tamil readers through his translations and critical writings. His *Poyttevu* (1946) was a revolutionary venture as it came out at a time when most of the Tamil writers were interested in producing propagandist, romantic and detective novels. The impact of *Sister Carrie* on *Poyttevu* is evident in the latter's social realism, in its potrayal of certain leading characters and in its central theme and message. For want of conclusive proof, the study, though presenting all the unmistakable echoes, confines itself to juxtaposing the similarities and leaves the final decision about the influence to the reader. Such a comparison besides giving us fresh insights into the Tamil novel throws a flood of light on the nature of the world-wide appeal of the American classic which continues to be a subject of endless debates in the west.

MEENAKSHISUNDARAM, DR. S. THE ATTITUDE OF TAMILS ON STANDARDIZATION OF LEXICAL ITEMS IN TAMIL - A SOCIOLINGUISTIC STUDY

The development of a language reflects the development of a society inwhich it is used. We can determine the language development by evaluating how far a language is being effectively utilized in a society for its various social and other functions. The development of a language can de identified through the development of lexical terms of social, technical and scien-

tific domains. When new ideas and concepts are introduced in every discipline, there are lot of lexical creations in them. Normally, the developing languages like Tamil does not have enough vocabularies to meet the requirement of scientific and technological inventions that are being done in developed countries. To fill the gap of lexical items, people who are in Tamil for special purposes create a number of words with the help of loan translation, loan blend, loan shift and transliteration, etc.. Thus we could see more number of equal words for one and the same vocabulary. With this, the problem of intelligibility appears to be in the language due to more number of created words.

The process of standardization is realised by the overall population of Tamil Community. Taken into account, factors like simplicity, intelligibility, commonality, rationality, loyality, flexible stability, and efficiency are used in the process of standardization of lexical items.

This study attempts to find out the attitude of Tamils on selectional factors which are helpful to standardize the created words of Tamil. A miniature test was conducted with a Questionaire. The parameters like efficiency, commonality, intelligibility and simplicity were used in this study. The total number of informants were one hundred from five categories namely

(1) Common people those who have studied below S.S.L.C.

(2) School teachers (Elementary & Higher Secondary Schools)

(3) Clerical Staff

(4) Students (School, College, Scholars)

(5) Teaching Staff (Lecturers, Professors)

The sociolinguistic methodology was applied in this test. A stratified random sampling was used in this study. Ten words with related synonymous words were taken into account for this study.

In total, this test was conducted with the intention of revealing the subjective factors governing the selection of those items into objective factors. This kind of test may be helpful to the modernization and standardization of Tamil language with particular of lexical items.

MIZUSHIMA, DR. TSUKASA MIRASI PRODUCTION SYSTEM IN SOUTH INDIA

In the pre-colonial South Indian society the produce of a village was divided into many shares in the shapes of tax-exemption, dues, state tax, or cultivators' share. Lives of those engaged in production activities were maintained by these shares in the produce, which had been customarily established and were linked to the particular roles necessary for maintaining the local society. Such combination of roles with the right in the share of the produce, including that of the tax-free land, was widely found not only in the Jagir but also in other parts of India. The right was generally designated as Mirasi, an Arabic term, and is known to have been transferable either by sale, mortgate, or inheritance. Production activities in the local society was actually maintained by this share distribution system, which will be called as Mirasi system. The system constituted the core of the local society in the pre-colonial period, and the economic structure, class structure, and other features of the society were expressed in it. In the proposed paper, some of the salient features of Mirasi system and its significance in South Indian history and society will be clarified.

MOHAN KRISHNAPURAM, R. INTERNATIONAL PROTECTION OF LANGUAGE RIGHTS

The International protection of Language Rights is a new innovation evolved in the context of the establishment of an international organisation for the maintenance of international peace and security.

The first international organization established aimed at international peace and security was the league of Nations. At the instance of the League of Nations, there were several treaties for the protection of Language rights.

The permanent court of International Justice was established to function as the international adjudicatory body to hear and decide dispute between states.

Thus the interpretation of the treaties providing for the pro-

tection of language rights became one of the functions of the permanent court of International justice. In its advisory opinion in the case concerning German settlers in Poland the court observed.

"There must be equality in fact as well as ostensible legal equality in the sense of the obsence of discrimination in the words of the law".

The first step taken by the United Nations in the field of Human Rights is the proclamation of the Universal Delegation of Human Rights which provided for among other things the International protection of Language Rights.

Though the Universal Declaration of Human Rights does not have a binding value, it served as a statement of objects prompting to bring out two major International covenants namely the International Covenant on Economic, Social, and cultural rights and the International covenant on Civil and political rights. These International Covenants under Article 2(2) and under Article 2(1) respectively provide for among other things the prohibition of discrimation on the basis of language.

This prohibition of discrimation on the basis of language opens a new avenue of International protection of the Rights of the minority linguistic population and also protects the minority language itself to preserve and promote its utility to be used in administrative and educational fields.

MOHANLAL, DR. SAM LINGUISTIC ECOLOGY AND LANGUAGE USE / SHIFT IN ANDAMAN AND NICHOBAR ISLANDS - WITH SPECIAL REFERENCE TO MOTHER TONGUE SPEAKERS OF TAMIL

Though Andaman and Nichobar Islands are a part of the Indian subcontinent, the linguistic ecology of the Island has radical difference from that of the mainland, India for several reasons. The early settlers of the Islands are the native tribals and history says that the foreign settlers are the fragmented groups of the convicts who have been sent from India. This includes political prisioners also. This group represents all the languages

of India. During the course of the history, the Island experienced extensive acculturation owing to inter caste, inter religious and inter language marriages and linguistic amalgamation owing to the automatic evolution of a lingua franca, because of sociological need. The main deviant factor observed in this situation is that the development of a lingua franca is the result of an inbuilt necessity rather than the outcome of any political hard work. This sociological need in language choice/use has reflected considerbaly in the nature and extent of Tamil used by the mother tongue speakers of Tamil.

The paper in addition gives a bird's eye view of the sociolinguistic and political situation of the Island, presents the systematic steps taken by the Tamil settlers in the use of their mother tongue in various domains, the nature of Tamil language they use, the attitude towards the use and finally the type of loss/ shift they are experiencing.

MONIUS, MISS. ANNE BUDDHISM IN THE MANIMEKALAI

This paper will examine the specifically Buddhist elements and teachings in the *Manimekalai* -- not only in the final "philosophical" chapters of the text, but in the content and structure of the narrative as well -- and attempt to draw some conclusions as to the particular sort of Buddhism espoused by Cattanar. Scholarly opinion on this topic varies considerably. While Krishnaswamy Aiyangar (1) views the text as a Hinayana work, Kandaswamy (2) sees a more Mahayanist sentiment; Richman (3) reads the text as a didactic work without any specific doctrinal affiliation, while Hikosaka (4) views it as a Tamil rendering of the *Gandavyuha - sutra.*

The *Manimekalai* was clearly written for a Tamil - speaking audience that possessed a considerable knowledge of Buddhism, its mythology, and its technical vocabulary. As early as the second chapter, for example, the term *aivakai cilam* (ii. 68), referring to the five Buddhist percepts, is introduced without definition or explanation; in the following chapter (iii.4), etu nikalocci -- possibly a reference to the Buddhist notion of causation not explicitly outlined until the final chapter -- is introduced with only a simile of explanation. Cattanar obviously assumed that

his audience would understand these terms. Likewise, the Buddha is hailed with a series of epithets (xi. 61-70) drawn from the Jatakas, while *tutitalokam* (Tusita heaven) is briefly mentioned in mythological context (xii.73) without elaboration. The dearth of definitions provided for the Tamil philosophical terms in the final two chapters also suggests that the intended audience was already familiar with these terms and the concepts they represent.

In this context, one must view the *Manimekalai's* emphasis on *vinai* or karma as something other than repetitive Buddhist pedagogy. Not only does the narrative culminate with an explanation of *pratityasamutpada* or dependent co-origination (xxx), but the structure of the story itself affirms the overriding importance of this doctrine for the author. While *manimekalai turavu,* the renunciation of Manimekalai, is the topic of the text (patikam.97), the final act of renunciation takes place only at the very close of the text (xxx.263-264). The audience is led through, and thus made to understand, the complex series of causes and events that inevitably lead Manimekalai to undertake austerities. A similar structure is replicated in many of the individual chapters. The decisive action indicated by the title of chapter 16, for example, Atirai's depositing of alms in Manimekalai's bowl, takes place only near the conclusion of the chapter, after the audience has heard the long story that has led Atirai to that moment. Moreover, the explicit enunciation of the teaching of dependent origination occurs just prior to Manimekalai's final act of renunciation.

This central emphasis on *vinai* or karma and its repercussions is accompanied by many other Buddhist elements, many with a noticeably "mantayana" or Tantric look to them. For example, there is the central role played by goddesses in the text: Manimekala, Tivatilakai, Cintatevi, and the mysterious pavai on the pillar of the Cakravala temple. Also central is the pitikai or pedestal that miraculously reveals the nature of past births to those qualified to approach it. In the tenth chapter, Manimekalai is given mantras that provide her with the powers of the *vidyadharas* who figure prominently in the text. At one point, Manimekalai herself is described as a *capacaratti,* or one whose

curses fall as arrows upon her enimies (v.16). Despite the philosophical discourse at the close of the text, such elements would seem to point away from a monastic, meditationally-oriented Buddhist tradition and toward a more worldly, perhaps tantrically-influenced, tradition concerned with mantra, power and its sources, and devotion.

The above evidence suggests a number of things about Cattanar's "Buddhism". First, it is particularly concerned with setting out the doctrine of karma in the Buddhist framework of dependent origination. This suggests, given the text's sophisticated language, an audience familiar with Buddhist ideas but swayed, perhaps, by notions of *niyati* or fate (the Ajivikas?) The evidence also points to the possibility of a Buddhist tradition, with a coherent philosophical view, that was neither Hinayana or Mahayana. While Manimekalai does, in many ways, represent the Hinayana ideal of the *arhat* who ultimately achieves individual liberation, certainly her means to that end, such as receiving mantras from a goddess, does not fit the Theravada/Hinayana ideal (see Buddhaghosa on the necessity of meditation in acquiring mantric powers, *Visuddhimagga,* XII).

MURUGARATHANAM, DR. MRS. MEENAKSHI FEMALE CHARACTERS IN INDIAN FOLK TALES - AN EXPLANATORY COMMENT UPON THE REMARKS OF BECK AND CLAUS

In the "Folk Tales of India" (edited by Brenda E.F. Beck, Peter J. Claus, P. Goswamy and J. Handa, a Chicago University Press Publication) the stories in the section `Parents and Children' consist of male and female children's challenges to parental authority. The contrast between male and female responses to family confrontations is pointed out by the editors in the introduction. It is said that "a girl gradually becomes a leader in human terms and a founder of a local cult ..... A parallel role for the boy never develops. He never becomes a magician or a sooth sayer". It adds that, "Women's roles ...... deserve special note. Females frequently appear in semi-magical roles implying some kind of disguise. Often they shift back and forth between human, vegetable, animal and divine forms. Key female characters further more are often tricksters ..... Like tricksters these heroines often are in touch with extra human forces".

This article tries to explain the reason for the difference between the portrayal of male and female characters in the Indian Folk Tales cited by the editors.

Supporting the point of the editors by giving examples from other folk tales, classical literature, fiction and real-life situations, it is suggested that the subbordinate position ascribed to women in a patriarchal society is the reason for the difference in treatment.

In a partiarchal society given are generally given a subbordinate position. Even women of superior intelligence and mental powers are not given due prominance. They are expected to live under the shadows of their male relative and stepping beyond the society's Lakshman Reba is a taboo and viewed as a derogatory, if not a criminal act. A women's quest for establishing her individual identity is often mistaken for arrogance and impertinence. But religion is a field of exception where women are given great liberties.Pious women are worshipped and women who possess are considered to be under the influence of supernatural powers are viewed with awe and respect. Their demands, denied to them under normal circumstances, are promptly sanctioned and orders, immediately executed. So, some women exploit the situation to achieve respect, superiority, independence and also to gain personal ends. They engage in various trickeries to make the society believe that they possess or are under the influence of supernatural powers. It must be noted here that only some women consciously plan and engineer the scheme while some others act under the impulse of the collective unconscious mind. But whether it is a scheme or an impulse, the result is the same. The society starts giving them prominance, respect, leadership and other liberties normally denied to them.

Men need not resort to such trickeries since they enjoy independence and prominance merely by virtue of their birth and those who do so are aiming more at material ends than spiritual ends. So, most of the male characters who challenge authority are not portrayed as resorting to magic or trickeries whereas women characters are.

Leaving aside the even - present exceptions, the general trend is what is pointed out by the editors and the reason may be the position ascribed to women in a patriarchal society. This hypothesis can be given as a conclusion only if and when the tales from a matriarchal society do not have this difference.

MUTHUCHIDAMBARAM, DR. MRS. CHANGING TRENDS IN MARRIAGE AMONG WOMEN DOCTORS

A historical study on women doctors working in Madurai District shows changes in their age at marriage and type of marriage.

The age at marriage of women doctors progressively declines over the period of time. In the earlier period, when social disapproval against women's education and employment was high, women doctors who chose careers lived as spinsters or they married late in their lives when they found suitable husbands. In the later period, with the gradual decrease in the social disapproval against women's education and employment women doctors were increasingly accepted as brides in the marriage market. The women doctors chose both family and career and there is a progressive decline in the age at marriage of women doctors.

In the same way, love marriages also show a progressive decline among women doctors. The incidence of love marriage was high among women doctors in the earlier period. The difficulty the guardians faced in finding suitable husbands for the women doctors in the midst of social disapproval against women's education and employment, forced women doctors to choose the marriage partners on their own accord. In the later period, with gradual decrease in the disapprovals, against women's education and employment, the incidence of arranged marriages are higher among women doctors. Moreover, the social insecurity and emotional strain associated with love marriages led women doctors to prefer arranged marriages.

The study shows that women doctors increasingly value security in their lives by marrying early and they want the responsibility of choosing their husbands to be taken by their guardians.

MUTHUKUMARAN, DR. S. TAMIL CULTURE AND THE WORLD SOCIETY

Tamil is one of the oldest living languages of the world. The history of the Tamil language according to tradition dates back to 10,000 B.C. There are references in Tamil literature to two deluges, one approximately in 6,000 B.C. and another approximately in 2000 B.C. The most conservative estimate for the origin of Tamil language is 2,000 B.C. Over this period the climate of the world had passed through mini ice ages, droughts, heavy rainfall etc. It is known that civilizations flourish when the climate is favourable and decline when the climate is unfavourable. Other civilizations have declined and disappeared during unfavourable climates. But Tamil language and the Tamil civilization have survived through several ups and downs in the climate. Even though there is no recorded chronological history of the Tamils, yet the Tamils have a rich literature. From this vast literature, we are able to identify what aspects of the Tamil culture was responsible for the tenacity. These are identified by the author as: A strong belief in God; A realisation of the importants of rain and ill effects of over-exploitation; Encouragement of the selfness, who strive for others; Pleasure only through virtuous means; Nuturing strong family ties; Laying of stress on duties and responsibilities and not on power _ those governing the country to be virtuous benevalent and wise - The form of government is not important; law to be righteous; Education is essential in all walks of life; True friends are essential - they will lead one in the right path; Profession is sacred; nurture a strong sense of professionalism among all. As every society wishes to exist forever, the present day world socities may learn from the Tamil society, the essential features of a sustainable Government and of a good society with perpetual succession.

NACHIMUTHU, DR. K. TOLKAPPIYAR'S TREATMENT OF VOCATIVE A REINTERPRETATION

Tolkappiyar, being a follower of Aindra school of grammar treats vocative as eight case and devotes a whole chapter to describe it. Vocative is different from other cases due to its morphological and syntactic peculiarities. Vocative is a minor

clause which has close relationship with the succeeding clause. All nouns cannot form vocatives (e.g. Pronouns cannot form vocatives). Since the meaning of the vocative is inviting the attention of the person addressed to, only the proper - nouns or other similar nouns can take a vocative form and the pronouns cannot take a vocative.

Old Tamil has a set of participial noun in all the three persons (ceytenai, Ceytayai - Ceytanai). The second person participial nouns (Ceytay "you, who, did") which are homophonous with second person finite verbs (Ceytay "You did") have another homonymy with the vocative form (Ceytay "O! you, who did"). The vocative forms cannot form co-ordinations while the second person participial nouns can form such constructions. This is an evidence for distinguishing these two. Tolkappiyar clearly distinguishes the second person participial noun and the vocative. It is made clear by his derivation of the vocative form ('Ceytay') from the third person participial noun (Ceytaan "he who did") instead of from the second person participial noun, because of the syntactical and theoretical constraints. It amply displays the theoretical insight and the analytical skill of Tolkappiyar.

Apparently there is a misunderstanding about this in some of the writings of the latter grammatical literature due to the homonymy of forms. The interpretation of the phrase 'Piniyutaiyirum Putalvarpperatirum nummaran Cermin (~ " you, who are sick and have no sons get into your fortress") in Purananooru (9) as second person participial noun by the old Commentator is correct while the interpretation of it as vocative by Naccinarkkiniyar and Theiyvachilaiyar are not correct. The siffixes ay, ir in vocative (Ceytai, Ceytir) are vocative suffixes and they are not second personal terminations as has been interpreted by Dr. M. Israel. It is a case of lexico - grammatical homonymy, which was well kept in mind by Tolkappiyar when he proposed the derivation of the vocative form from the third person participial noun. The later vocative forms like Ceytavane/ Ceytavale which replaced the earlier form Ceytay confirms the intuitive derivation of Tolkappiyar.

NAGAMMA REDDY, MRS. K. A PHONETIC ANALYSIS OF PLOSIVES IN TAMIL AND TELEGU

An attempt has been made to examine the acoustic - phonetic differences and similarities among the voicing contrasts of plosives in Tamil and Telugu as these languages are cognate but differ from each other in a number of ways in their selection and organisation of plosive sounds. It is interesting to look at these languages as they place differing weights on the various acoustic features that are used to signal phonological voicing and aspiration contrasts. The phonological system of plosives of the four major Dravidian languages falls into two broad categories, the Telugu/Kannada and Tamil/Malayalam systems. The Te/Ka system, by contrast to Ta/Ma system, recognises both voiced and voiceless series of stops.

Telegu has recognised voicing contrast, and also aspiration and length contrast in plosives whereas in Tamil there is neither aspiration nor length in contrast, the voicing is said to be allophonic feature associated with the short/long fricative/plosive, flap/plosive and lenis (voiced)/fortis (voiceless) contrast rather than a distinctive feature. There is a discrepancy in the description of Tamil plosives originating from the perceptual importance given to a particular feature of contrast. Each orthographic symbol in Tamil also represents simultaneously a voiceless plosive the corresponding voiced plosive which is not the case with Telugu. Each language has specific constraints on the nasal-plosive sequences as well.

The material for analysis consists of a set of minimal contrasts of plosives in each language, spoken by native speakers of Telugu and Tamil. The recordings of the materials and an acoustic analysis of the recorded material were made in relation to closure durations, burst intensity, burst durations, VOT, vowel transition durations. There are several general and specific acoustic features associated with voiceless versus voiced distinction in both the languages. The voiced - voiceless categories in absolute initial position in Tamil and Telugu when compared with English also show multidimensional relations.

NAGARAJAN, S. TAMILOLOGY AND TAMILS ABROAD

Tamilological Studies in a systematic way have been introduced by the Europeans even during the British rule of India. But Tamilological Studies on Tamils Abroad are only around forty years old. May be some earlier attempts were exclusively made on SriLankan Tamils but these were stray exceptions.

Scholars like Quaritch Wales, Lawrence Palmer Briggs, R.C. Majumdar, Le May, K.A. Nilakanta Sastri, Sivaramamurti and the rest suggested in a way even during the early period about Pallava and Chola cultural influences of Southeast Asia. Even then they avoided a regional approach. In the beginning scholars on Greater Indian Studies talked about Greater India (Southeast Asia and Far East). Then they modified their approach and discussed about Indianisation of Southeast Asia. Later some of them even argued about Brahmanisation of Southeast Asia. But none of them discussed Tamilisation of Southeast Asia.

These scholars mentioned above did not discuss about Tamilisation because of the following reasons:- 1. Tamilnadu is always considered as an integral part of India 2. Tamil Culture is considered as a natural part of Indian culture 3. Tamils themselves did not spontaneously think of such a Tamilological approach on Tamils Abroad because of their bondage to India in the context of the sentimental background of Indian nationalism. 4. Hence Tamils Abroad are spontaneously considered as Indians Abroad rather than as Tamils Abroad. 5. Lack of awarness and knowledge among the indigenous people of Southeast Asia relating to specific Tamil cultural influence in their respective countries and above and their Greater Indian scholars like Nilakanta Sastri disapproved regional approach especially an exclusive emphasis on Tamil Studies relating to Tamils Abroad.

Among these pioneers of Greater India Study, Quaritch Wales could be considered as laying the foundation of Tamilological studies on Tamils Abroad in a superficial way because he discussed about a Pallave Wave theory relating to Southeast Asia.

However a systemattic approach to the study of Tamils Abroad was made only after the blossoming of Dravidan roman-

tic nationalism in 1960s including in Tamilnadu's political sphere. Such a systematic approach was inspired by Fr. S. Xavier Thaninayagam. Southeast Asian Tamil scholars like Thaninayakam began to think of such a systematic study espeically because of their first hand knowledge about Tamil cultural influence in Southeast Asia.

Inspired by them Susumu Ohno, Jean Filliozat, George Spencer, Arasaratnam, Singaravelu, Sanmugadas, Pon. Kothandaraman and a host of scholars have made more depth study relating to Tamils Abroad. The International Institute of Tamil Studies, Madras, Department of Tamil studies in Foreign countries, Tamil University, Thanjavur, Jaffna University, Sri Lanka, the Department of Indian studies, Malaysia and mostly Sri Lankan, Malaysian, Singaporeen and Tamilnadu's scholars are playing a key role in developing further this study of Tamils Abroad. However it must be stated around 60 percent of the studies are on Sri Lankan Tamils and around 30 percent on Malaysian Tamils. Rest of the areas, except Tamils Abroad general area are given less attention.

The Eight International Conference relating to Tamil Studies has also contributed to the growth of Tamilological literature on Tamils Abroad.

NAGASWAMY, DR. R. ROMAN IMPACT ON TAMIL ART IN EARLY CENT. OF THE CHRISTIAN ERA

Tamil art has flowered through the centuries into a dynamic regional style inspite of absorbing various art trends that flowed into from different regions of not only India but also from all parts of the World with which Tamil Nadu came into contact. One of the most fascinating area of such contact was with the western World, especially the Romans. Tamil literature and antiquities throw ample light on this subject. The impact of Roman contact was far more deeper than what has hitherto been realised.

Roman stamped pottery (arretine ware) and lamps have been found in Tamil Nad, a point mentioned in Tamil works. That Roman wines were available brought in good vessels, and poured

by beautiful women is also seen in sculpture and also the large find of Roman amphorae. Romans are known for working in gold jewellery and precious gems - alluded to in Tamil literature substantiated by Roman jewellery and artistic gems found in Tamil Nad. That they were constructing charriots is mentioned in Tamil works is also seen in sculpture. The Roman horses were far superior is proved both by literature and sculpture. That the Romans were employed as guards, on account of their fighting quality is proved by Tamil literature and Amaravati art. Thus we find that in every field, in which Romans are mentioned as skilful and adept, in Tamil literature, is proved by the find of actual Roman material (antiquities) and further attested by sculptural representation.

The paper illustrates that Roman art forms influenced Tamil sculptural art in the early centuries of the Christian era.

NATARAJAN, DR. S. EMIGRANT LITERATURE IN TAMIL - A NEW PHASE IN SEARCH OF ETHNIC IDENTITY

Social mobility across the borders prevails from time immemorial. But, this mobility is not a simple task; it is as complicated as the compulsive reasons and situational contexts of migrations. In the recent past, Tamils, as first wave, had migrated for physical labour and in the second stream, for intellectual and sophisticated works. In both the stages, the life struggles are plenty and varied-in the former they were worse and desperate.

Responding to the peculiar conditions of life in the alien lands, the creative world shows up a new face, portraying the life of emigrants. This is an upcoming kind of literature. Barathi the fore-runner of contemporary Tamil Literature, is also the father of emigrant literature. His long poem - (`Karumputōttattile') narrates the agony of the Tamil folks, labouring in the far-off sugar cane fields in Fiji islands. His anguish is abundant; he laments not only for their sufferings but also for their desperate yearings for the native soil.

Later, Putumaippitan, allured by this poem and the problems, it focused, wrote the first novella `Tunpakkeni' narrating the sufferings of the Tamil people, migrated from the Southern

Districts to the Srilankan Tea Plantation firms. Later, when the problems got worse and the ethnic and national identity was under turmoil, more writings, especially novels, had sprouted from among the emigrants themselves, like Nanti, Benedict Balan, T. Gnanasekaran and A. Veluppillai.

Realism is the chief mode and the portrayal of agony is the chief motif of such Literature. From the author's desk, this kind of literature is of two types-one, written by the emigrants themselves, as noted just above and it also includes, P. Singaram, an emigrant from India to Burma (Mynmar) and again from there to native India. His novels speak about the problems of the Tamil migrants at the time of world war II. Then, the second type-written not by the migrants, but their compatriots like Barathi, Putumaippittan, Akilan, Asokamittiran, Sujata and Vasanthi.

Major trends in these writings, which elucidate the life problems related to survival and self-assertions, are of the followings: 1. Sufferings in the migrated lands-nostalgia for the native soil-illusions and reality. 2. Slippery grounds-cultural, ethnical and political. 3. Oscillations betwixt economic curiosities and cultural alienations - the result would be either compromise or withdrawal. 4. Ethnic problems. 5. War and its cruel blows.

Though, emigrant literature in Tamil is not in abundance at the moment as Indo-Anglian Emigrant writings, it has a future and its features need close attention.

NATARAJAN, DR. T. THE TERMINATION 'ÍM' IN SANGAM LITERATURE

Tolkappiyar enumerates, 'ir, ír, min' as second person plural finite verbs terminations in his text Tolkappiyam. (T.C. 224)

The terminations 'ir, ír, min' are also found to occur as second person plural finite verb terminations in Sangam Literature.

It is interesting to note that the suffix 'ím' is also found to occur as second person plural finite verb termination in a considerable instances in Sangam Literature.

The termination 'ím' has not been identified as second person plural finite verbs termination by the oldest Grammarian Tolkappiyar.

It is worth to note that the terminationn 'ím' may not be found in Tamil language during the age of Tolkappiyar.

Poems containing the 'im' ending verbs may belong to the period anterior to the age of Tolkappiyam.

Sangam poems are composed by a number of poets hailing from different regions of Tamilnadu. Hence it is possible to assume that different dialects have crept into the lanugage of Sangam Literature. The occurrences of 'ím' ending verbs in Sangam Literature may also be considered as dialectal feature.

Dravidian Comparitists already reconstructed the suffix 'im' as second person plural finite verb termination, but they necer cited occurences from Sangam Literature. Because 'im' ending verbs are not properly analysed by the early analysts.

However it is high time that the proto-Dravadian second person plural finite verb termination 'ím' is retained in Sangam Literature atleast in some of the poems.

NATARAJAN, T.S. SOCIOLOGY OF TRADITIONAL MEDICINE IN INDIA

The Traditional Medical and Health Care System was operating during the periods of 66 B.C. to 700 A.D. with the rich background of social, cultural and philosophical principles prevailing during that period. High standards of social behaviour prevailed among the Traditional Medical Practitioners with strict discipline and code of conduct towards patients' well being and mankind. There was a broad manpower base to meet the medical and health care needs of the people.

With the advent of modern civilization, including the Western Medicine, there was a tempest which had the capacity of sweeping away the good, bad and everything and established a new order. In this process, the Traditional Medical Practitioners

got a raw deal. How to protect and bring them to the mainstream had been studied, recommended for integration and implemented with the `rule of thumb' of the alien rulers to the present one with the same or worse outcome resulting in the slow extinction of Traditional Medical practice in its principles and philosophy. The philosophical base was swept away by the modern civilization with market oriented and profit based practice to compete with the Western Medicine and world economy. The srtuctural base for providing health and medical care for the people was designed by the Britishers in India with their frame of reference of industrial based nations. The spirit of that approach continues to prevail, despite their independence until now. As a result, overcentralisation of authority and executive responsibility leading to an overconcentration of personnel, institutions and facilities in the cities and towns. The far and wide rural areas remain less covered and ignored in reality. Therefore, maldistribution of resources for medical and health care has accelerated the cost of such services that the common poor cannot afford to have it, which the Traditional systems provided though they may not be in par with the technological breakthrough as in western medicine. The newer value systems generated by the modern medicine and its system of delivery have doubtful long-term effects and reduce human dignity.

NAVANEETHAKRISHNAN, DR. VIJAYALAKSHMI
TEACHING TECHNIQUES IN CHILDREN'S FOLK SONGS

The informal education by means of story telling is a part of Indian tradition. Such an education is given to children of the villages either before admitting them to a regular schooling, or during studying in the school, by the grand parents or children of the same age group or by other story tellers. In this traditional informal education we can easily find all the features and teaching techniques advocated by modern educational scientists and theorists.

This paper attempts to examine the various traditional teaching techniques which indirectly inculcate in the youngsters a commendable knowledge about the world at large, society and natural forces.

NEETHIVANAN, DR. J. LANGUAGE ATTITUDES : THE ACTUAL AND THE PROJECTED BEHAVIOURS OF TAMILS

During the early sixties the entire Indian nation was stunned to witness a number of Tamil youths sacrificing their lives by setting themselves to fire at the supreme altar of `Mother Tamil' solely for the purpose of safeguarding the interest of their dear mother-tongue. Tamil literary history is proud of poet Nakkirar as the objective, heroic critic who will not yield to pressure even if it were to come from the almighty God. Tamil scholars are proud that unlike all other Indian languages Tamil could successfully withstand the Sanskrit onslaught and maintain its own identity. Pure Tamil Movement of this century is often cited as an example for the success of a conscious attempt to remove lot of Sanskrit word from currency. A Tamil is usually believed to be a great lover of his mother tongue. Thousands of Tamils spend hours together just to listen to free-flowing pure, literary Tamil delivered by professional orators at `Pattimandrams' and other literary discourses, even though those average Tamils can hardly use such a language in their life.

It should be admitted that an objective analysis of the attitudes of the Tamils towards their own mothertongue and other minority languages spoken around them has not been made so far. The compatibility between the actual language use and the language attitude has not been studied. The global attitude of the Tamils all over the world, towards their mothertongue is not clean. The growing trend of identifying religion with language as found among the immigrant Tamils all over the world has not attracted the serious attention of the scholars. Identification of caste group with language group is another subject of interest. The declining use of Tamil is so many social domains does not seem to bother the Tamil's love towards his mothertongue. The total lack of personal identify by adopting Sanskrit proper names expalins the contradiction between the actual and projected behaviours of Tamils. The plight of expert doctors, engineers and other scientists who are unable to explain even the very fundamental aspects of their research and profession in Tamil over the radio and television speaks volumes about Tamils' `awareness' about their `ever living, virgin' mothertongue. The lan-

guage used in the modern journals and magazines demonstrate how fast, even the basic, core vocabulary of Tamil language is replaced by borrowed terms.

The present trend in Tamil history, perhaps, reflects the historical process that a language usually undergoes. What is not quite clear is the reason for the contradiction between the projected and the actual attitudes of the Tamils towards their mothertongue and their inability to understand the very contradiction and to accept it. This paper tries to examine some such behaviours.

NIRMAL SELVAMONY, DR. THE SYLLOGISM IN TOLKAPPIYAM

The syllogism was known to the Tamils even before the time of *Tolkappiyam* (hereafter, Tol.). It was known as *Kantikai* in Tamil and was widely used in the councils of debate. These councils charmed the scholars and logicians into the magic circle of *Kantikai* and had them engaged in scores of verbal feats. In the post-*Tol.* period, although Tamil logicians were still under the spell of this syllogistic circle, they had quite forgotten its original name. This had led us, in our own times, to believe that there wasn't any syllogism at all in Tamil ever.

A crucial phenomenon in Indian logic and philosophy, *Kantikai* should be considered the source of the *Nyaya-sastra* for it antedates the *nyaya* (syllogism) which had actually gained this school of philosophy its acceptability and due place in the scheme of Indian thought. If so, it is quite proper that the history of the Indian syllogism in particular and logic in general begin from Tol. If this paper will bring home this point to the reader, it will have achieved its purpose.

This paper will discuss *Kantikai* under three major heads: etymological meaning of them, members of *Kantikai* and history of the concept.

OHNO SUSUMU, TAMIL, JAPANESE AND KOREAN LANGUAGES

In my "Sound correspondences between Tamil and Japanese" (Gakushuin University, 1980), I identified in it 357 correspondences supported by sound laws.

I made an address on the relationship between Tamil and Japanese at the fifth world Tamil Conference (Madurai, 1981). After that I wrote a book entitled "Before the Japanese Language" (Iwanami, Tokyo, 1987, in Japanese) and an article called "The Genealogy of the Japanese Language, - Tamil and Japanese -". (Gengo Kenkyu, Tokyo 1989).

Recently I wrote a book "Origin of the Japanese" (Iwanami, 1994 in Japanese). In those books and articles I identified about 500 correspondences.

Tamil and Japanese are both agglutinative languages. I have made clear that 13 ancient postpositions and 7 old auxiliaries in Japanese correspond to the particles in Tamil. This proposition is supported by sound laws and by the similarities in the usage of these morphemes. These affinities have proved, I believe, that Tamil and Japanese are closely related.

In these days, it has become clear that about 400 words of old Korean are correspond to Tamil and Kannada. Because Korean and these two Dravidian languages can all be classified as agglutinative languages, the grammatical structures are the same. The study of the correspondence in the grammatical structures are the same. The study of the correspondence in the grammatical morphemes of these two languages has not yet been finished. However, when we see the correspondences in the cultural terms, the existence of a cultural relationship between Dravidian speaker and Korean speaker seems evident.

It means that the relationship between Tamil and Japanese is not a fine thread. Rather, Dravidian, Japanese and Korean compose a triangular relationship, showing an affinity of the languages and cultures.

In my presentation, I hope to clarify aspects of these linguistic and cultural relationships.

OHNO TORU, A COMPARATIVE STUDY OF RAMAYANA VERSIONS OF SOUTH EAST ASIA WITH SPECIAL REFERENCE TO KAMPAN'S IRAMAVATARAM

Nobody can deny that the Rãmãyana tale has been widely diffused from India, north to China and even to Japan through Central Asia, and east to South East Asian countries, such as Indonesia, Malaysia, Philippines, Vietnam, Thai, Cambodia, Laos and Burma.

It appears, under the circumstances, that three major groups are notable in the South East Asian region. The first consists of Rãmãyana Kakawin of Java and Rãmakerti of Cambodia, both of which show their epitomes in general faithful to and corresponding fundamentally with that of Vãlmiki's Rãmãyana. Few interpolation can be found in the basic structure of Ramayana Kakawin and Cambodian Rãmakerti. The outline of both legends run therefore closely parallel with that of Vãlmiki's Rãmãyana.

The second group is composed to Rãmakein of Thai and Hikayãt Seri Rama of Malaysia, which represent their similarities to Kampan's Rãmãyana, so far as the particular motifs are concerned. The most prominent account mentioned is Rãmakein is the first glance of Phra Ram (Iraman) upon Nang Sida (Citai) and their falling in love before the archery contest. Another interesting fact described in Hikayãt Seri Rãmã is that Rãvana performs austerties for twelve years, hanging his heads downwards from a beam supported over a fire and obtains a supernatural power from Allah as his boon. The metamorphosis motif may be one of the noteworthy features of Hikayãt Seri rãma.

Rãma Wutthu of Burma, Phralak Phralam Phommachak of Laos and Langka Sipha of Yunnan, China, form the third category which developed their peculiarities. The most prominent feature of these versions is the elaborate description of Rãvana's naissance. He is born of Kuti (Kunti), who is a daughter of the king of Raksasa from Langka island. Rãvana (Phommachak = Datthagiri) obtains enormous strength, invincibility and immortality from his father with exception of human being, ape and a sacred weapon called Attha Canda. Another noteworthy motif is forlorn Sita. Rãvana woos a beautiful lady

performing a religious duty. She commits suicide, jumping herself into fire with a curse against Rãvana, and reincarnates as Sita whom Rãvana puts into a casket and sets adrift in water. Rama's birth story calls our attention, too. Three consorts of King Dattharath of Ayuthaya eat bananas, become pregnant and give birth to four children. It is interesting to note that "rigatha (Shurpanakha), sister of Rãvana, transform into a beautiful gazelle of golden colour. She is the mother of Kara and Dusha, both of whom Rãma slays with his arrows.

PACKIAMUTHU, DAVID ZIGENBALG AND TAMIL

Denmark's unique venture- Arrival of german Lutheren Missionaries and establishing the first Protestant Mission in India at Tranquebar-Zieganbalg was the founder.

The state of Tamil in the begining of 18th century-Use of portuguese for trade and communication influence of sanskrit- The arrival of other European East India companies along South Indian Coasts-their motives.

Ziegenbalg's neccessity to study Tamil. His efforts to collect Tamil books and chuvadies.

His attempt to communicate the Gospel to all alike irrespective of caste and creed. - His understanding of tamil culture and Hindu religion. - His dialougue with the Malabarians.

Ziegenbalg writing 14 religious books in tamil in palmleaves- His compilation of a dictionary- just within two years of his landing..

Most important contribution- the translation of the New Testament into Tamil- first of its kind among Indian languages. - His style-spoken idiom-breaking literary tradition.

The printing of the New Testament in Tamil- Printing machine from Europe - the story of tis journey - beginning of mass communication in Tamil-Criticism of his Tamil. - Founding a paper factory-and printing the first calender in India.

His pioneering work for the cause of education-Opening of

the first Charity School- fore runner of modern education and schools -Tamil was taught.

His interpretation of Tamil culture and religiopn to the West. - His letters. - Translation of Neethi Venba, Kontrai Venthan and Ulaga Neethi into German language—A Tamil grammer in Latin.

All these accomplished within a short span of 12 years of stay in Tranquebar. - His place among scholars and Indologists,particularly to his contribution to Tamil. - He died at his 36th year.

PACKIAMUTHU, MRS. SAROJINI EARLY STAGES OF THE PURIST MOVEMENT IN TAMIL

The Beginings - The discovery of Bernard Schmidt, a German Missionary who worked with C.T.E. Rhenius from 1820 onwards in Tamilnadu, and later in Kerala and Mysore. Schmidst was the first to perceive the connection between the South Indian languages and to say that Tamil was very different from Sanskrit in vocabulary, grammar and structure. The few purist changes which we can see in Rhenius' translation of the Bible(1827).

Arumuga navalar's sanskritised Tamil translation of the Bible. Caldwell's research and his findings - Publication of the Comparative Grammar of the Dravidian Languages.

The Madras Bible Society rejects Arumuga Navalar,s translation. One of the many reasons given for the rejection is that it contains too many sanskrit words - (1860).

The first time the issue comes to the fore. As Tamil prose is in its infant stage, there are no rules and grammar for prose. Caldwell's book points out a similar situation - that of English and Latin. Latin like Sanskrit is a religious language - as will be a dead language. A new awareness of Tamil and Sanskrit begins. Caldwell's book also said that Tamil can operate independently without the assistance of Sanskrit.

The reason why purist movement starts in any language.

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and the social and the political background and implications of the phenomenon.

Sanskrit words are eschewed in the next translation of the Bible - the Bower/Union version - The committee of translation headed by Caldwell.

PADAYACHY, PYNEESAMY SIMPLIFIED TAMIL ALPHABET

Tamil Alphabet must be further simplified for benefit of students and for simplifying Tamil typewriting, printing and computer work.

1st Proposal:

(i) To change certain vowel letters as follows:

a) Present அ ஆ இ ஈ உ ஊ எ ஏ ஐ ஒ ஓ ஔ ஃ

b) Proposed அ ா ி ீ உ ூ எ ஏ ை ெ ே ஓ ஃ

(ii) To note:

a) 5 vowel letter would remain unchanged, namely

b) Proposed new vowel letters are borrowed or adapted from existing vowels or compound letters:

ா borrowed from மா

ி adapted from மி

ீ " மீ

ூ " பூ

ை borrowed from மை

ெ " மொ

ே " மோ

ஓ "ஔ

(iii) Advange of 1st Proposal: Elimination of 2 signs for vowel

letters ஊ and ஔ.

2nd Proposal: To use same vowel letters in compound letters (உயிர்மெய் எழுத்துக்கள்) by re - positioning all vowel letters after consonant letters (மெய் எழுத்துக்கள்) as in the present case of as follows:

a) Present: மி மீ மு மூ மெ மே மை மொ மோ மௌ

b) Proposed: மி ம(மஉ மஃமஎ மஏ மை ம ெ ம ே மஒ

4. Advantages of 2nd Proposal - Elimination of:

i) Large number of complicated compound letters:

ii) three signs to represent certain compound letters

iii) Confusing ways of indicating (a) உ and (b) ஊ sounds e.g

(a) கு, சு, , பு, று by uniform placing of உ sign after consonant

(b) கூ, சூ, -மூ, பூ, றூ by uniform placing of sign after each consonant;

(iv) same signs for differenct purposes, eg.,

(a) ா as in கா, கோ, and ஈ

(b) ள as in ள ஊ, ஔ, and மௌ

Above proposals would result in reduction of present multitude of Tamil letters to a few, while proposed compound letters would preserve gamut of Tamil sounds.

Tamils gave the world simple but effective system of numerals but have lagged behind in matter of alphabet.

Above proposals designed to bring Tamil Alphabet into line with computer age deserve careful consideration on threshold of third millenium.

PADMANABHAN, S. TEKKAN KALARI

Traces of the martial spirit of the ancient Tamils can be seen in the Kalari, an institution where children are taught and adults are trained in martial arts. The training of martial arts existing in the Western Coast is called Kalarippayat. It is a unique system of martial art of self defence and physical culture. There are two major styles of Kalarippayat namely Vadakken (Northern) Kalari and Thekkan (Southern) Kalari. The southern style of Kalarippayat, the most ancient form of martial art in India is based on Varmam, the science of bones and verves in Siddha system of medical science. Parasurama is said to be the founder of Vadakken Kalari and Agasthya is considered the founder of Thekkan Kalari. Thekkan Kalari is peculiar to Kanyakumari District. It is locally known as Adimurai. Most of the manuscripts on Varmam, the medical science and Admurai, the Martial art are found in Kanyakumari District. There are a number of references which establish the fact that the martial arts of the Tamils had travelled from India to China and Japan and they became Karate and Kungfu. It is regrettable to note that even the Tamils have not realised the glory and greatness of Varmam, their own medical science and Adimurai, their martial art based on Varmam. Unless the Government patronises varmam, the supreme branch of Siddha system, our ancient and unique martial art will not prosper and grow.

PADMANABHAN, T. THE PIONEERING SERVICES OF THANJAVUR DISTRICST IN ORGANISING ADULT EDUCATION AND THE FIRST MOBILE LIBRARY OF INDIA

The First All India Adult Education Conference was held in Delhi in March 1938. But Thanjavur District had always been the pioneer not only in Literature, Fine Arts etc., but also in Adult Education as early as in 1920s. The Koumara Gurukulam of Mannargudi realised that onlyu 8% of Indians were educated in that period and declared that it would provide Adult Educaiton.

The First Adult Education Textbook was printed and published in 1927. An AGRICULTURAL COURSE was conducted.

Adult Education for the Scheduled Caste was also conducted. They were provided with free food during the Course.

Importance of physical Education was recognised and competitions were held.

"The EDUCATED to educate others" was a concept encouraged.

Publications of books written in Tamil by eminent persons were used as Text Books.

The First Mobile Library of India to support this Adult Education Movement, was inaugurated by Mr. S.R. Ranganathan, on 18-10-1931. He has given the instructions to construct a Cart drawn by two bulls whcih travelled around 95 Villages carrying books, audio visual materials etc. The Librany consisted of 2,211 books.

The first Periodical sold on barter system entitled `samarasamum kiramak kalviyum' a Tamil monthiy was prublished from 1933 to provide latest news and instructions to the members of the Adult Education Movement and was informative. The Madras Government aoproved the 'Adult Education - First book' as a Textbook and a special G.O. was issued in 1933. The Thanjavur District Board donated Rs.250/- in 1933 in appreciation of the services.

These services were recognised by the succeeding All India Conferences in this area and was followed by many other organisations in India as a model.

The author has traced and recovered photographs, manuscripts, periodicals, slides and books from various places relevant to this article.

PADMANATHAN, SRI THEVI FEATURES THAT CHARACTERISE CARNATIC RAGAS FROM THE TAMIL ISAI PERIOD TO THE 20TH CENTURY PERFORMANCE PRACTICE

An absolute need has risen to probe into the traditional discilines of Tamil Isai both in Theory and Practice as enumerated in Sillappadikaram wherein lies authentic evidence of a sophisticated mechanism for the implementation of the fundamental structure of Carnatic music in its sruti beda-s that cause the bhava-s. The is reflected by its characteristic prayoga-s governed by a theoretic doctrine of tis own.

The raga system revolves around the unresolved contraversial issue of sruti and its multiple usage. Inadequate notational system causes the perplexity of the varied bhaves of the ragas expecially to the western musicologists and students of carnatic music who are not acquainted with qurukala tradition of carnatic music.

Indian music has neither modulation (change of key) nor changing harmonies: instead the music is invariably accompanied by a drone that establishes the tonic or groundnote of the raga and usually its fifth (i.e. five notes above). These are chosen to suit the convenience of the main performer, as there is no concept of fixed pitch. While a raga is primarily a musical concept, specific raga-s have acquired, particularly in the North Indian music, a number of extra musical elements and are associated with particular periods of the day, seasons of the year, colours, deities, and specific moods". (Jairasbhoy 1988: 739).

Tamil Isai of Sanqakalam reveals that ragas had a grammatical structure of raga lakshna where some were of 7,12,24,48 and 96 sruti-s. The 22 sruti system was just one part of the complex sruti system used in the days of Sillappadikaram but this was reported misleadingly that Carnatic music has 22 srutis in practice in treatises like Natya Sastra and Bruqadesi.

There exists a specific ratio in between each svara of each sthayi in its composition of a raga irrespective of the adara sruti being a permanently fixed pitch or not. This, in my view, is a

highly commendable achievement.

Practice of modulation which was and is possible in carnatic system that is similar to the modulation in Western music but is different from the concept of graha beda.

There seems to be considerable evidence that the non accessibility of the practical aspect of the theory expressed in Sillappadikaram and Tholkappiyam is the cause for the change in the development of Carnatic music which caused: 1. Universal ignorance of intricate usage of Sruti System in Carnatic music. 2. Use of a drone, tampura by name, as essental in an ensemble. 3. Inactive use of graha beda and some polyphonic trends in Carnatic music though recently it is being experimented essentially in film music in India. 4. Disuse of murchana system in alapana. 5. Confusion on 22 sruti-s and sadja, madhyama and gandara grama-s which did not complement a realistic musical genre in contemporary practice.

It is also evident that there is a negative traditional practice called, "Kalai maraivu" which advocates concealing from outsiders these essential facts names as "secrets" which we call as treasures in Carnatic music. This has, perhaps, contributed to the decline of the promotion of Tamil Isai in its correct perspective. Consequently, we have lost many valuable details.

A cognitive intervention for reconstruction and revival of the terminology and methodology in order to make these conventional entity a reality appears to the crucial.

Incorporating my subject for my thesis for Masters in Music at The University of South Africa, namely, "Features that Define Carnatic Raga-s", I have ventured to analyse the raga Sangarabharanam, the sudha raga of Tamil Isai, and the first of the Perumpalai. I have used Dr. T.Viswanathan's research on "Raga Alapana of South India" as my case study.

Karakarappriya, thodi, kalyani, harikamboji, natabhairavi and bhegada are used for analysis. The first five raga-s are from sempalaippan known as perumpalai in Tamil Isai. These are being analysed as expounded from graha beda of raga

sangarabharanam. A realistic notational system in devanagari script is being developed to express the characteristic features of these raga-s.

PANDIAN, DR. (MRS.) CYNTHIA INTENSIFICATION OF CULTURE IN EDUCATIONAL SYSTEM: CERTAIN GUIDELINES TO CURRICULUM DESIGNERS

The cultural heritage of India in general and that of Tamil Nadu in particular is entangled between the tree piuotal centres of Literature, Religion and the Festivals,of its people. From time immemorial, the inhabitants of this sub-continent have grown with them. The daily routine as well as their occasional social festivities functioning as punctnation of their very way of living are still being oriented, guided and even guarded by the basic tenets established in the hoary past. Their values are still being cherished. No organs of the Society that strictly adhered to these moralities have shown signs of deterioration. History stands a good testimony for this fact. But it is no exaggeration to state that any wilful or ignorant departure from this time proved methodology has been certainly but slowly leading the humanity through disintegration of traditional values and moral strength of our historic society, destined for total devastation and annihilation.

Through the past half century, the responisble educationists have made a good start in planning the curriculum by the introduction of moral instruction and citizenship classes, training scout and club activities and organising literary and sports clubs. Like any mis-managed outfit, this good initiative also lost its purpose uprooting the very social structure. The main reason is an altogether misplaced priority by both the over ambitious and hapless parents on the one side and the discouraged and orphaned out teaching activity on the otherside. The literate parents are becoming more and more materialistic and over ambitious in their upbringing of their wards whereas the uneducated paternity still struggling to meet both ends, use their future generation as pawns in their game of hide and seek, probably still seeking.

Though the situation has become an eye opener to the Soci-

ety at large, the moral as well the Social responisbility lie essentially on the educational curriculum planners. Such a noble task of designing a modern curriculum to nurture and imbibe our ancient culture should be given a social guarantee of nondilution and 'no-underplay'.

To start with, the new culture - based curriculum should be placed on a wider footing i.e. larger allocation of time. A deep-rooted emphasis which should be the next prerogative is `Compulsory - achievement scales' which should form a prerequisite 'component at the point of entry into advanced educational training. As for the methodology, the modern innovations through visual media should be allowed to contribute more proportionately, covering a wide gamet of all available cultural babits and festivals, dramas based on literary scenes and organising debating clubs involving historic characters allowing only constructive criticisms leading to adherence to noble paths. More lessons could be added on the basis of religious characters. A holistic development of the mind, body and intellect can only be achieved by cultural, sports and academic activities. A justifiable equal imporatance of these three aspects require a pragamatic approach through respective practical classes. Varied student skills could be accommodated by individual writing, reciting, enacting or (Speciman) collecting interests. Visiting nearby places and regions of interest and involving local personalities in literary Societies will be added attractions.

At advanced levels of education the place of magazines, and visual media should be freely criticised to expose their hypocritic role in society. The remedial measures should originate from the younger generation itself which may be anything as serious as closer pruning of the over involvement of emotional and exciting scenes and reports, mobilisation of public opinion, and powerful deterants such as public punishment. such critical exposure will create in the younger minds a natural aversion for the social evils such as corruption. A more cordial parent-Teacher interactions through family meets will certainly remove alien feelings. A determined effort of whole heartedness along these lines from all sections of the society only will give a fine finish for the cultural building of our younger generation.

PANDURANGAN, DR. A. THE CODIFICATION OF NALAYIRA DIVYA PRAPANTAM - HISTORICAL BACKGROUND

Nalayira Divya Prapantam (NDP) is the sacred book of the Vaishnavas. Divya Suri Caritam (DC) and Guru Paramparai Prabavams (GPP) record that Saint Natamuni received the sacred hymns of all the Alvars from Nammalvar by reciting Kanninum Ciruttampu of Matura Kavi. These traditional accounts assert that the hymns of Alvars were lost and were revealed to Natamuni. The paper attempts to discuss the historicity of such claims for the codification of NDP.

The sacred hymns of Alvars were not lost as claimed by DC and GPP. We come to know that the recitation of the hymns of Alvars was in vogue in temples. They have assumed great significance and imporatance in temple rituals. When Colas consolidated their power in Tamilnadu, it became absolutely necessary for the collection and codification of the sacred hymns of both Saiva and Vaishnava sects.

Did Natamuni collect all the hymns of Alvars? A portion of them might have been lost. We notice the imitation of Tiruvaymoli sung in a temple and endowment was created for its recitation. The paper throws some new light on this aspect also.

PARAMESWARI, DR. D. CULTURAL NUANCES: AN AID OR BARRIER IN LITERARY TRANSLATIONS

The relevance of translation has been realised in the disciplines of Second Language Teaching, Comparative Literature and Communication Science.

Theories on translation have, by and large, been propounded by linguists who argue that translation is a separate skill warranting a thorough knowledge of all the four skills of the second language and that it cannot be use as a technique to learn those skills.

The comparatists, ' the practising translators', not very much concerned with the theories, focus their attention on literary

appreciation. Not many of them have cared to analyse and explain the problems they face as translators.

Scientists and media persons, ' the instant translators' are concerned only with communication, to achieve this they use any form or sentence that strikes them at the given moment.

A common concern of all the three kinds of translators is the role of culture, as the least misunderstanding of culture is likely to affect the whole work of translation. Linguists suggest that culture could be introduced in a graded manner, to a limited extent in the classroom, With the comparatists, one finds the scholars following the norms that are much different from those of the others. When some faithfully reproduce the original without any cultural explanation, the others completely nativize the cultural references. Kavimani Desika Vinayakam Pillai's *Asia Jothi* appears as the right kind of nativization of the Indian mileau and culture presented by the western author Edwin Arnold in his *Light of Asia;* the adaptations of the plays of Shakespeare done by some veteran Tamil scholars with their introduction of some local proverbs that could be no way related to Shakespeare's original, are no doubt, extreme instances of nativization. While teaching a Tamil short story to western student a language teacher faces a lot of problems. The reference to the behaviour of the person of low caste who removes his foot-ware, takes his towel off his shoulder and obediently holds it under his armpit in the presence of a person of an influential high caste will be incomplete if it is a mere translation of words and sentences. Even a small cultural note from the teacher may not suffice. It may perhaps require a long lecture on Hindu Caste System. Such a process where cultural notes become culture elaborations is likely to divert the attention of the readers from literary appreciation, turning it into an anthroplolgical study. So what does one really need? Cultural notes or Cultural elaboration ?

The present paper purports to analyse a few Tamil-literary pieces to find out the limits to which cultural elaborations could be tolerated in translations when the objective is a healthy literary appreciation.

PARTHASARATHY, DR. JAKKA TRIBAL PEOPLE AND TAMIL PILGRIMAGE CENTRES : CULTURAL ANTHROPOLOGICAL PERSPECTIVES

In India, social scientists have recently realized that pilgrimage studies have integral roles to play in functioning and development of regional cultural traditions. Cultural anthropologists concerned more the topis of pilgrimage to the multitude of cultures in the area of religious observance. They relate pilgrimage to the system of regional boundaries and create new arenas of social interaction.

Tribal people with territorial affiliation are realized the cohesive view of a belief system with elements of value, myth and ritual. Tribal religion consists of beliefs dealing with the supernatural. Contents of their religion lead to various forms of pilgrimage. Tribal people's journey to pilgrimage centres depicts their itegration into the regional culture.

The present study has been made to look into the pilgrimage concept of the Irular, the Malayali and Palliyan tribal groups of Tamil Nadu and their symbolic reflections of existing social relations towards the Tamil Pilgrimage centres, Tiruttanni, Tiruvannamalai and Palani. The Irular, attributed as a tribe of pre-Dravidian origin, identified with animism, seen as a part of the wide religion with the influence of Tiruttani pilgrimage. The Malayali, primitive cultivators on the hills, who were withdrawn from Tamil cults, slowly are involving into non-sectarian agricultural rites by pilgrimage to Tiruvannamali. The Palliyan, a primitive food gatherers, descendents of Thirumathi Palachi Valli, wife of Lard Murugan, visiting Palani as representatives of the little known folk culture. The study observed that the tibal pilgrimage emerging as a polyfaceted process of social interaction with the influence of Tamil traditions. The tibal pilgrimage, as study concludes plays integral role into the functioning of regional cultural homogenelty plays integral role into the functioning of regional cultural homogeneity.

PEDERSON, DR. ERIC LOCAL SPACE IN TAMIL LANGUAGE AND THOUGHT

Different languages, as is well known, use different systems for representing locative relationships on the horizontal plane. This paper explores whether or not there are correspondingly varying non-linguistic cognitive representations of static spatial relationships. Beacuse of the considerable cultural variation which often accompanies the linguistic variation, it can be difficult to determine whether any discernible differences in non-linguistic representations are due to the linguistic variation, due to non-linguistic cultural variation, or whether both the linguistic and non-linguistic variation derive from the cultural variation.

Tamil speakers of the Madurai district can be divided into two speech communities which very as to their lexical system for representing spatial relationships in manipulable (or "table-top" space). One predominantly urban population speaks of local spatial relations in terms of iTa/vala/mum/pin (left/right/front/back or LRFB). The other predominantly rual population speaks of the same relationships in terms of vaTakku/teRku/kiiRku/meeRku(north/south/east/west or NSEW). Critically, the LRFB system is speaker-relative, in that a rotation or movement of the speaker requires a recoding of the locative relationship. In contrast, the NSEW system is absolute, or speaker independent, in that "the cup is north of the saucer" is true for all locations of speaker and observer.

Tamil provides the opportunity to test for linguistic and non-linguistc cognitive parallels with a minimum of cultural variables. To this aim, I conducted three non-linguistic, cognitive tests on subjects drawn form these two linguistic sub-populations. Each test, with varying emphasis, was designed to see whether the subject had mentally encoded a relationship of objects in relative or absolute terms in the attempts to solve various problems of memory and inference.

All tests resulted in the same tendencies: The speakers who use relative language continued to encode spatial relationships relatively even in the non-linguistic tasks. The speakers who use absolute language correspondingly tended to use an

absolute mental encoding.

I discuss the design and methods of the more striking tests. The results lend reasonable support for a linguistic relativity hypothesis for this limited spatial domain. Since the domain of basic spatial relationships is often taken to be one of the basic "building blocks" of human cognition, it is important to consider the implications of these findings carefully.

PERIALWAR, DR. R. IDENTITY AND ETHNICITY OF NILGIRI TRIBAL LANGUAGES

Nilgiris District of Tamil Nadu is a hilly area of 982 sq. miles bounded on the west by Kerala, on the North by Karnataka and on the south east by Coimbatore District.

Nilgiris is known as an abode for some ancient tribes like Toda, Alu Kurumba and Kota. In addition to tribes like Betta Kurumba, Mullukurumba, Irula (Melendau Irula, Vettakada Irula) Kasaba, Paniya, Kattunaicka and Soliga are found in the Nilgiris District.

Prior to the immigration of non-tribal people including Badagas, Toda might be the link language among the indigenous tribals on the Nilgiri Plateau, Emeneau also states that Toda was the second language for bilinguals in these days. Even during the early periods of Badaga immigration into the plateau, Badagas as the socially, economically and numerically dominated community. Badaga has become the link language as well as second language for the tribals and non-tribals at least till the establishment of British administration in the plateau.

In wynad Valley Malayalam and Kannada were the second languages to the majority of the people of Gudalur Taluk. The bilinguals who were living west of Gudalur had Malayalam and north of Gudalur and Kannada as the second languages.

As soon as the Tamil Nadu Government introduced the Tamil as the official language of the state the dominance and use of non-Tamil languages have diminished considerably in Verbal and non-Verbal communication of the people of Nilgiri District.

1. The tribal communities of Nilgiris Plateau like Todas, Kotas, Alukurumbas, Irulas and Kasabas identify themselves with Badaga culture, Badaga community and Badaga dialect. Badagas are the reference model for these tribal groups. Badaga language and culture are neither akin to their language nor akin to their culture. Due to the economic predominance of the Badagas for the last four or five centuries the above linguistically and culturally unrelated tribal groups are identified with Badagas.

2. The Paniya and Mulukurumba tribal groups identify themselves with Malayalam culture and language. Their speech are also the dialects of Malayalam language. Paniyas of west of Gudalur, were economically dependent on Malayalam speaking Wynad Chettis and identify themselves with the Malayalam culture. The Paniyas, of north of Gudalur, althrough economically dependent on kannada speading Maundatan Chettis identify themselves with Malayalam culture.

3. Bettakurumbas, Kattunaickas, Soligas and Kasabas identify themselves with Kanada language and Kannada culture. The speech of Kattunaickas, Soligas are the dialects of Kannada language. Bettakurumbas speech may be a language which is closely related to Kannada language. Due to contact and marriage relationship with Karnataka Kasabas, Nilgiri Kasabas identify with Badaga culture and Kannada culture.

4. Kasaba tribal community identifies with Badaga culture and Kannada culture.

In this paper an attempt is made to establish abvoe mentiond four views with the help of my objective study on

PETER SCAALK THE FIRST EVIDENCES FOR THE BEGINNING OF BUDDHISM IN TAMILAKAM

This paper will argue for the 4th century AD as the century of the first evidences for the beginning of Buddhism in Tamillakam. There is no evidence that Buddhism is Asokan, still less pre-Asokan in Tamilakam.

The paper goes in four steps: 1. We have to examine critically all available statements about artefacts, inscriptions and literary evidences that maintain that Buddhism was established before 4th century AD. 2. We have to give evidence for the statement that it actually was established in the 4th century. 3. We have to ask for an explanation how come that evidences for Buddhism start to appear only in the 4th Century, and 4. We have to ask what follows from the fact that evidences for Buddhism appear in the 4th century AD.

Finally, we must give one clarification. The proposition "there was Buddhism before the 4th Century", we find unfounded. That, however, does not mean that there was no Buddhism. It means that the statement about Buddhism is not (yet) based on facts. That means also that in the future it may be based on facts if facts become available. The discussion here then in part 1 is about propositions made about Buddhism and not about Buddhism. What we arrive at is that scholars have not yet succeeded in making credible the proposition that Buddhism was established before the 4th century AD.

PILLAI, DR. MRS. JAYA KOTHAI WOMENHOOD, WIFEHOOD AND MOTHERHOOD IN TAMIL NADU LITERATURE

" One of the best ways to understand the spirit of a civilization and to appreciate its excelleces and its limitations is to study the history of the position and status of women in it"

What was the position of women in Tamil Nadu through the ages- as depicated in the literature?

Who was considered to be an ideal women - an ideal wife and ideal mother? What were the qualities which made up an ideal wife? an ideal mother - an ideal women? Are they the same today? What st of changes have these concepts undergone through the ages? Are these changes desirable? What should be the qualities of an ideal woman today?

Selected pieces of literature right from Tholkappiam to modern prose literature would be reveiwed.

POUNDURAI, DR. RAJU DECORATIVE ARTS IN CHETTINADU ARCHITECTURE

The port towns of Kaverippumpattinam and Nagapattinam in TamilNadu had flourishing places right from the Sangam period onwards. The commercial centres of Nagarathars on the coromandel Coast [al-Ma'bar] are found described in Sangam literature as well as medieval inscriptions. They give us a glimpse to understand about the social and cultural environment, especially the social status enjoyed by the Nagarathars of TamilNadu.

In the beginning of the 19th Century, the Nagarathars established a powerful trade post and emerged as a viable community to be reckoned within South East Asian region. They established settlements on the littoral regions in those areas. Presently their main and well concentrated area of their setllements lies at Pudukkollai and Pasumpon Muthuramanlinga Thevar Districts of TamilNadu. A relatively barren landscape with dry region, there are about seventy six villages. They evolved a new architectural tradition of their own in Chettinadu, the present homeland of Nagarathars of TamilNadu.

The purpose of this paper is to take into consideration of various historical, art and architectural sources from chettinadu and South East Asian countries to highlight their decorative arts in their architectural tradition in chettinadu region.

RABISINGH, DR. M.J. THE NOVELS OF VAIKKAM MOHAMED BASHEER AND THOPPIL MEERAN - A COMPARATIVE STUDY

Novel, an off-shoot of prose is recongised as an imporatnt form of this century by virtue of its appeal to readers and popularity among the common man. A social Novelist is one who studies the problem around him and one who observes the society in which he lives. He exposes the problems, because he wants the society because he wants to reform it.

In Malayalam, Vaikkam Mohamed Basheer is a powerful social Novelist who won recognition by his strong social satire and subtle humours.

Similarly, Thoppil Meeram, a new emergence in Tamil fiction, projects almost the same social problems by way of satirism in his novels. Eventhough, Meeran is almost a generation younger to Basheer, his contemporary works are worthy enough to compare with the works of a great master writer Basheer.

Basheer and Meeran are keen observers and experimentalists. As soon as they have chosen the theme, they start from the known facts, and then they make their experiments.

Basheer's novel 'Nte Uppup pakoranentarnu' became a master piece for him, was intensly observed in the contemporary society and its various problems. In this novel, vattanadimass family was conservative muslim house hold, full of ignorance and superstition. His daughter fell in love with a muslim professor's son who was educated imbibed with progressive ideals. With the influence of the young educated man, his daughter was consequently revealing some changes. The parents noticed the changes and they thought that their daughter was possessed with evil spirits. Basheer, humourously and satirically depicted the social customs and supersitions of the orthodox Muslims through this novel.

From his first novel "Oru Kadalora Gramathin Kathai", Meeram has been winning recognition as a powerful social novelist. Like many social novelists, Meeran is concerned about the exploitation in society both economical and religious. In fact, the novel tells the pathetic tales of the `exploited' of the village. The story spins round, `exploitation'. The author's reformative note is strongly felt from the beginning to the end of his work. According to him, it is the social history of his village. The village was controlled by the orthodox Muslim Ahamed Kannu, who was the Trustee of the local Muslim Mosque. He is supersitious and conscious about his prestige. One day, a man posses himself as a monk from Maldives, arrived in the village and approached Ahamed Kannu. He exploits the local Muslims, especially Ahamed Kannu. The way, the local Muslims were put into darkness and cheated due to their blind beliefs and ignorance satirically depicted in this novel.

The soical consiousness of the novelists and their spantaneous outcry to reform the society run through all their novels. Satire is more effective in their novels, because they satire the community in which they were born.

This paper on 'comparative Literatute' is to study the background of two societies and their interlink; the literary tradition and the literary attainment due the contribution of the two Novelists.

How these novelists successfully portray their concerns about their own society is the hypothesis of this paper.

RAJA, DR. K. GENERIC DEVELOPMENT OF TAMIL LITERATURE - AN EVOLUTIONARY APPROACH

The vast stretch of Tamil Literature, begining from the earliest corpus which dates back to 100 BC - 250 AD, offers wide varities of genres from which the critic can draw and construct various possible courses of development of genres. The 'urtext' of Tolkappiyam, the oldest Tamil grammar, provided a treasure house of themes or Turai situations based on which the bardic corpus evolved. These themes or generic elements were enriched by the poets of the cankam age who composed many songs based on Turai conventions, thus paved the matrix for the poems of Ettuttokai collection. Various generic complexes thus composed (songs of Ettuttokai collection), had undergone further development and proliferates into full fledged genres during the cankam period itself, like Arruppatai. This development can be schematically represented as follows:

Generic element → Generic complex ← Genre

Generic Element:

Generic element is the fundamental unit of a genre. A single generic element may become a genre like Pillaittamil or two or more elements may combine to form a single genre like Parani.

Generic Complex:

The generic element would undergo multiple stages of de-

velopment. These developmental phases which lead to the final proliferation of a genre is called the generic complex.

The proliferation of a generic element into a genre is called pre-generic development. A genres due to the social, political and religious influences it thrives in. This kind of branching out into sub-genres is called post-generic development.

The growth of marakalavali and marakkalavelvi elements into the parani genre is termed as pre-generic development. Later, Parani genre, was utilised to spell the greatness of God, Guru (teacher), Religion and philosophy. This type of development by deviation or refraction from the original subject is known as post-generic development.

Biologists have proved that living organisms undergo four phases during their life time, namely the lag phase (lagging phase), the log phase (lograthemic phase), stationary phase, and decline phase.

A genre after it attains a full-fledged growth, undergoes the stages of Germination, Expanstion, Efflorescence and Decay. As mentioned earlier, the cankam arena invites the critics to probe the literary genres both extant and extinct. We can see here some trends in the generic development of ancient Tamil literature.

Tolkappiyar treated only akam and puram as the two primary and basic kinds of all poerty. He laid firm rules for akam and puram to keep their individuality and identity. But we come across the overlapping of akam and puram qualities in the same work in cankam period itself.

Thus Netunalvatai, thematically an akam poem, shows a hybridisation of both akam and puram genres in the same work which prevents the commentators and cirtics from coming to any firm conclusion. This mode continues in muttollayiram. The overlapping of akam and puram genres continued in war extolling literatures also. In Kalinkattupparani, the pinacle of hybridisation reached later in Kalampakam, an immensly productive genre of mixed modes (Kala:to mix)

The genres are continuously changing in the process of development. They change, combine, regroup or form what seem to be new alignments altogether. The kovai genre in which various akam themes arranged in a continusouly developing stories in 400 songs, branched out into a new genre, namely Oruturaikovai.

This mode of development can also be traced in `tutu' genre. Through the ages, the message poems were imitated and developed by variations and renewals. Between 17th and 18th centuries this tutu genre accepted variations according to the melie. As a result, Katal prabhantam evolved. The Katal prabhandam like kulappanaicken Katal, gave scope to matters of love and sex and to unbriddled praise of parton.

Thus Tamil Literature provides a variety of ways and menans for the study of the science of Literary Genetics. The concepts of genre are framed by the critics after careful study of the developmental phases of various genres. These concepts offer us common keys to trace the development of a genric element into a genre or vic-versa. Generic concepts explained so far reveals the fact why most of the ancient Tamil genres are still thriving as productive genres under odd modern conditions as the lables of the age old literary traditions.

RAJAGOPAL, DR. G. NANDANAR A HERO OF AGES

This paper tries to analyse the various literary portrayals of Nandan - an untouchable by birth who desired for the glimpse of Lord siva and one of the sixty three Nayanmars of Saivism.

In a literary work, it is obvious that the impact of socio-cultural problems could be found. Sometimes a literary work may undergo various interpretations due to several reasons. For example, the story of Nandan has been depicted with many interpretations in different times as well as in differnet literary genres.

Sundarar (800 A.D.) in his 'Tiruttondar Togai' referred Nandan as 'Tirunalaip povār' in a single line. Later Nambiyandar Nambi (1000 A.D.) in his 'Tiruttondar Tiruvandadi' described Nandan in

a single verse with some more information. Sekkilar(1200 A.D.) in his 'Tiruttondar puranam' eloborately described Nandan in 37 verses.

In order to unite all castes people in Saivism and to popularise its doctrines, these three saiva poets gave importance to the story of Nandan.

Gopala Krishna Bharatiyar (1900 A.D.) demonstrated the Nandan story in a 'Katha Kalatchebam' (Musical discoures) form. Gopala Krishna Bharatiyar introduced a vedic brahmin character through which he highlighted the tension that prevailed between landlords and land labourers.

In the quest of advocating the equality between all castes and eradicating the custom of untouchability, A. Gopalasamy Ayyangar and K. Aravamuda Ayyangar jointly wrote a novel 'Nandan' in 1917.

Pudumaip pittan wrote a short story 'Pudiya Nandan' in 1947 in the interest of freedom for the under-previleged people.

N.S. Krishnan through his 'Kindan Charittiram' Katha Kalatchebam (1949) advocated education for Harijans and for caste eradication.

Indira Partasaradi, being influenced by the incident occurred in 25th December 1968, in which about 44 land labourers were burnt alive by landlords at Kilvenmani, Tanjavur District, staged a drama 'Nandan Kadai' in 1978. By introducing a mudaliar and Udaiyar characters alongwith a vedic brahmin character, Indira Partasaradi demonstrated how the landlords cleverly eliminated the Harijan leader Nandan who had desired to enter into the temple of siva at any cost.

With the same interpreatation, M.C Jeyaprakasam also wrote and demonstrated a bow song 'Nandanar Araychi kadai' in 1984.

In the interest of advocating entry into temples for all people irrespective of castes, K. Murugaiyyan wrote musical drama 'Gopura Vasal' in 1969.

Thus, the main focus of the paper is to analyse the various factors which influenced many writers to take up the same story and narrate in different themes and different ways.

RAJAGOPALAN, DR. T. HUMAN RIGHTS AND TAMIL TRADITION

Human rights were suppressed ever since man began to exist in this world (Evidence Purananooru. poem 76).

There are instances for the supression of Human Rights in Sangam Age and those were restored by Sangam poets (evidence: Puram 44). The rights of women and children were also abused and guarded in Sangam period (Evidence: Puram 46,43,145,147 and 222).

There had been challenges to Human rights in post-Sangam period, Kannagi and Manimegalai fought for human rights and restored the above. (Evidence: Silappathikaram - vanjinamalai. 53-55).

Human rights affected even in the period of Nayanmars and Alwars (6th A.D. to 10 A.D). Thirunavukkarasar and Thirumazhisai Alwar were humiliated and hostiled by kings. But both stood like stone and preserved the human rights.

The rights of untouchables and Dalits were ignored and the down-trodden were not treated as human beings in 12th century. But saints took crusades against those evils and regained that rights (Evidence: Periyapuranam).

Human rights were totally refused in British period. There was no freedom of speech and press. The basic rights were rejected. But the freedom fighters and social reformers like Bharathi and Satyamurti, fought tooth and nail against the inequalities and restored the human rights.

In Tamil Tradition, the human rights violations had never gone unchallenged and the rights were always restored.

RAJAM, DR.V.S. HYPERLINKED TAMIL POEMS

Hyperlinking is an electronic technique using which we can make electronic links to enormous, even unmanageable, data. This technique can be applied to manipulate any type of Tamil text. This paper , accompanied by a computer demonstration, describes now Tamil poems and information about them can be 'hyperlinked'.

Tamil literature has enjoyed a rich tradition of documentation from bardic recitation > palm leaf manuscripts, copper plates, stone slabs > linc print. The marvels of modern technology enable us to give Tamil texts an electronic form: a transfer from paper to computer disks. Besides providing a repository for our texts, computer technology has enabled us also to manipulate the contents of these texts. Now we can reformat the appearance of a text to suit our needs, without destroying its authenticity and integrity.

Traditional presentations of a Tamil peom on paper have various components-the poem itself as it was received from palm-leaf manuscripts or elsewhere, the commentator's parsed rendition of the poem, and the commentary with numerous cross references to other poems and texts. Almost everything about the poem is collectively visible in one place, flowing through one or more pages.

Hyperlinking, on the other hand, allows us

*to link any amount of information to a part of or the whole poem

*to focus on required amount of data at any given time

Here, we have a better choice than paper. We can be selective about getting information, without having to read everthing about the poem. For example, if we want to know just what the word 'vanci' means in a certain poem, all we have to do is to click on the word 'vanci' with the mouse botton, and then we will see the next screen with all the information relevant to 'vanci' in the current poem, whether 'vanci' refers to a vine, city, or a poetic theme, and so on.

The demo accompanying this paper displays several hyperlinked screens.

RAJA MOHAMED, J. MARAKKAYARS, THE MARITIME PEOPLE OF COROMANDAL COAST

The Marakkayars are the Tamil speaking Muslims in Coromandal Coast. Muslim settlements sprang up in this part of Peninsular India early in the 8th cent. A.D. The coromandal Coast was studded with ports like Pullcat, Portonovam Nagore, Nagapattanam, Adirampattanam, Tondi, Mandapam, Keelakkarai and Kayalpattanam. Since these ports were passage or crossing points to Ceylon, Malacca, Malaysia and other Eastern lands, the early Arab merchants settled in these port towns and maried the native women and their off springs continued the sea faring tradition as navigators, ship owners, traders and maritime merchant princes, came to be called as Marakkayars. They wielded enarmous power in the courts of the local rulers and the rulers in turn willingly offered them facilities in their ports.

The Marakkayars ruled the waves of the Indian Waters from 13-14th century A.D. and established a net work of depots and branches in the Peninsula and far off lands. The chief exports were textiles, rice, chank, pearl and other sea products and imports were spices, areca, metals, horses, elephants and a variety of consumables. They are the great fortune seekers amazing wealth from the lands of opportunites. Many of them of them migratedd to Ceylon, Burma, Malacca and other Eastern countries for trade and were economically strong and politically powerful, in those regions.

The Marakkayars stumbled by the ruthless attack of the Portuguese in the 16th Century A.D and later by the economic rivalry of the Dutch, Danes, French and the English. However to the European adventurers, the Marakkayars were a power to be reckoned with, at the same time the Marakkayars also accomodated to the changed situation for their economic development.

Islamic Tamil literature like Palsandamalai, Deen Vilakkam, Seethakkathi Thrumana Vazthu, Seethakkathi Nondi Natakam,

Ayiramasala and many other minor literary works; inscriptions; travel accounts of Marcopolo, Wassaf and other Muslim travellers; travel accounts of the European travellers of Modern period, writings of Jesuits fathers; commercial records and diaries of the Portuguese, Dutch, Dane, French and the English kept in various archives and private records in possession of some Marakkayar families shed light on the history of the Marakkayars.

With the study and research of the above source materials, the origin of the Marakkayars and their maritime activities, economic contribution, and relationship with European and local powers are discussed in detail in the paper.

RAJARAM, DR.S. CONVERSION GRAMMAR

The second Language teachers and researchers believe that the switch over from one variety to another causes serious problems in learning a diglossic language. A few interesting studies have been done by Fergusen (1963), Annamalai (1980), Gnanasundaram (1980), Deivasundaram(1981) and Arokianathan (1993). Rajaram (1994) proves that a conversion strategy is involved as a technique to understand and learn the structural relationships betwen L and H. On this basis a 'Conversion Grammer' is proposed and discussed in this article.

Conversion grammer is basically a contrastive grammer of L and H varieties of diaglossic language. It presents linguistic descriptions of both L and H varieties to enable the learners to understand the equivalence of one variety, L or H as the case may be. Since it is considered as a specific problem oriented grammer the findings of general studies on diglossia. Which include acquisition and use of L and H varieties in different social domains by the native speakers of diglossic language, conditions of learning and the learning process and development of teaching methods and techniques are considered as legitimate input in determining the content of this grammar. In this way, conversion grammar is a special kind of pedagogical grammar basing both linguistic and sociolinguistic, psychological and educational consideration.

RAJARAMAN, DR. K.C. TAMIL ALPHABET : NEED FOR A SYSTEM OF PHONETIC NOTATIONS

Tansliteration of foreign words is a recognised and widely used method of forming scientific terminology. Our access to modern sciencs and technology and to news of world events is through English, which is therefore, our principal 'source language'.

A major advantage of transliteration is this: when a reader learning a subject through Tamil moves on to 'advanced books' in the source language, he will be able to recognise the terminology on sight and thus be spared the time and effort required to learn a whole new set of terms. This advantage can be fully realised only if the transliteration has been phonetically accurate. Transliteration, by definition should preserve pronounciation and an ideal transliteration, when pronounced, should sound exactly as the word does in the source language.

This ideal is seldom attained in transliterations from English to Tamil owing to (1) lack of characters in the Tamil alphabet to represent even the basic phonemes in English, and (2) certain restrictive rules of Tamil grammar. This paper suggests the following measures to enable accurate transliteration of English words into Tamil.

1 (a) The Tamil characters that cause most uncertainties in, pronounciation are identified as:

க representing the English phonemes of K and G,

ட representing the English phonemes of T and D,

and ப representing the English phenemes of P,B and F.

To specify the phonemes exactly, it is suggested that either a set of new characters, or preferably a set of phonetic notations to each of the above existing Tamil characters, be devised.

(b) The taboo against using the Sanskritic characters ஜ, ஸ, ஷ, ஹ should be dropped.

2. The grammatical rule against words beginning with certain letters, particularly mute consonants (மெய்யெழுத்துக்கள்) should be relaxed.

If these relatively few reforms are accepted, Tamil alphabet will be able to represent most of the major (consonant) sounds in English nearly phonetically exactly and, to that extent, become more versatile.

RAJENDRAN, DR. P. MASS MEDIA AND LANGUAGE MODERNISATION

Communication in gerneral is defined as social interaction through messages. Messages are formally coded, symbolic or representation events of some shared significance, in a culture produced for the purpose of evoking significance. Media of communication are the 'means of vehicles' capable of assuming forms that has characteristics of messages or that transmit messages. A dirctionary of social sciences defines mass media as "all the impersonal mean of communication by which visual and /or auditory messages are transmitted directly to audiences". Included among the mass media are television, radio, motion pictures, newspapers, magazines, books, bill boards and advertisements, etc.

The central concern of mass communication is the production organisation, composition, structure, distribution and functions of massage system in the society. The rise of mass communication to popular cultural, social, political and economical dominance in the 20th century represents major continuing transformation in human affairs. Also means communication is the extension of institutionalised public acculturation beyond the limits of face-to face and personally medicated social interaction.

On language planning in mass media, there is reference to elaborated of code - i.e. development of new styles and registers as a process of modernisation. Modernization is one of the three parameters (others are graphization and standardization) for measuring language development.

Modernization refers to the development of intranslatability

with other language in a range of topics and forms of discourse characteristic of industrialised, secularised, structurally differentiated "modern societies". For Ferguson, "modernization has two aspects which be described as (i) the expansion of lexicon of the language by new words and expressions (or `forms of discourse'). This very well applies to mass media how they are used in language modernization.

Religion, language and ethnicity may together promote national integration. For keeping the plural society in harmony, India like multlingual nation, the role of mass media is very important becuase mass media affects every individual of the nation today. In linguistically mass media could coin and disseminate new vocabularies and technical terms in national level in the socio-econiomic cultural and the scientific development of the society which resulting to the national mass contact.

The data for the study can be collected form the various mass media like television, radio, newspapers etc. Besides a few books and research papers on journalism and linguistics may be referred to. A questionnaire may also be prepared to understand the affinity of the readers. Discussions with leading journalists and literary artisits may bear fruitful attempt.

RAJENDRAN, DR. S. A MACHINE BRIDGE FOR TAMIL

Tamil is one of the eighteen scheduled languages spoken in India and one of the four major languages spoken in southern part of India. Though there is a common core of language features which tells us that Tamil and the other three major Dravidian languages such as Malayalam, Kannada and Telugu are deviant manifestations of an under current representation, they are so deviant at present that we have to build communicative briages if we want to understand each other. Now the question before us is how to construct bridges between these languages. Think of a device when somebody talks with you in Teluge you hear it in Tamil. That could be an ideal device but we may have to wait for a long time. To start with let us have an honest expectation, that is, if somebody writes to us in Telugu we can get the translated output in Tamil through a device based on computer appli-

cation. What we mean is not a fully automated machine translation system,but only an aid which will help a Tamil speaker to understand the written texts in the other three Dravidian languages.

These languages could possess very similar syntactic structures. Exploiting these similarities, we could achieve an information preserved translation which may be less natural taking great car of the morphology and lexicon of both source and target languages. To achieve this modest but practical aim we need morphological analysers and bilingual dictionaries which can help in mapping the source language material into acessible representation in the target language. Linguists can play a signeificant role in structuring the morphological analyser by carefully creating a database for all the grammmatical items and assigning them in proper slots with proper role to play in the real-life-texts.

The main interest lies in the careful transfer of information encoded in the source language into target language without losing an iota of it. In such a process at the present stage one may have to put up with a certaintrite output in the target language whcih may obediently reflect the original structures (for example, the word order of the translated output may be that of the source language) contributing to the unnaturalness of the translation. But such a machine-produced translation may be made perfectly natural with the help of a few preprogammed post editing facilities.

So here is a computer oriented version of the multilingual communication which leads us triumphantly into the 21st century briging our languages and intergrating our people by providing promptand quick information service.

RAMAKRISHNAN, DR. S. TAMIL IN THE ROMAN SCRIPT

The transcription of words and passages from Tamil based on the system adopted by the Madras University Tamil Lexicon is obviously too cumbersome with its numerous diacritical marks. It is no exaggeration to say that Tamil Scholars engaged in doctoral research have no more than a passing acquaintance with

the phonetic script. And even those who have committed it to memory in right earnest find it slipping away from memory. The reason is not far to seek. What is not in active use is apt to be forgotten. Hence Tamil Culture, the leading scholarly journal, worked out its own system of phonetic transcription. But it did not go far enough. Kerala University Professor V.I. Subramoniam's system of transcription, too, failed to win Tamil scholarly opinion for the same reason.

It is by now clear that any attempt to propose a system of transcription for Tamil that is based on that of the International Phonetic Association (I.P.A.), the immediate progenitor of the system adopted by the Tamil Lexicon, is foredoomed to failure.

Time was when modern scholars in Tamil were more often than not equally proficient in Sanskrit. Hence, with their mastery of the I.P.A. script being necessitated by the demands of Sanskrit scholarship on them, they welcomed the script of the Tamil Lexicon with gusto. The editors of the Lexicon were second to none in their love of and devotion to Tamil. Of course, they did not have the revolutionary insight to perceive that the millions of Indian, actively hostile to the Bristish rules, would soon forge the necessary santions for making India's demand for freedom irresistible. Naturally, they were not prepared for the big political, economic, social and cultural changes in the past six decades. The formation of linguistic states and the elevation of Tamil to the postion of the official lanuage of the linguistic state of Tamil Nadu are some of the changes that have led to the widespread demand for a thorough going study of Tamil language and literature.

In view of the radical change in the situation, it becomes our bounden duty to think of al easier system of transcription. Our endeavour should be to construct in the Roman, the only other script any school-educated Tamil would be familiar with.

The system described below will specify trancsription for the vowels (uyir ezhuththukkaL) and for the consonants (mey ezhuththukkaL). Consonant-vowel combination letters (uyirmey ezhuththukkaL) are transcribed simply by the consonant followed by the vowel.

Ideally the script should not be burdened with any diacritical marks so that we have the bonus of its free use in the English press catering to Tamils. This is in fact quite feasible since Tamil has far fewer consonants than Hindi. We can also take advantage of the fact that English is written in capitals or lower-case letters. Since Tamil has no upper-case letters, we are free to use the capital letters of the English alphabet where appropriate to indicate different Tamil letter. For instance, we propose "e" for எ and "E" for ஏ

The system should be close to what is already used by millions of school educated Tamils in writing their won, addresses, etc., in Roman script. This will make the system easy to learn and remember; even someone who does not know the system can read transcribed text easily and can even produce nearly perfect transcriptions.

Five major consonants in Tamil (ka, cha, ta tha, pa) have two common sounds each one voiced and the other unvoiced, for example, kazhagam, chiranjeevi, pattaadaim, thanthi, pambaram. The transciption system should allow more than one representation for each of these letters (as in the examples above) so that the text in Roman conveys not only the original Tamil text but also the way the writer would pronounce the original text.

There are five nasals in Tamil (n's that go with ka, cha, ta tha, Ra), but only one in English (two if we count the capitalized form). This necessitates the use cumbersome and nonintuitive two letter combinations for nasals. However, the five nasals usually appear mutually exclusively; that is, the context determines the particular nasal to be used, following simple rules; thannnagaram at the beginning of a word (as in naakku), NG precedding ka (as in naangaL), NY preceding cha (as in kaanchi), N preceding ta (as in aandu), thanngaram preceding tha (as in pandhu), Rannagaram preceding all other consonants/vowels except at word begining (as in anbu , manam), and Rannagaram at the end of a word (as in avan). So the system should allow the same letter "n" to be used for all five nasal consonants as in the examples above. Of Course, when the rules do not apply, nonintuitive two-letter combinations get used, as in NYaayiRu,

paNam, meeNngaL, iLanNeer, aaN.

These considerations lead naturally to the system shown in the accompanying table. This system is a very slight modication of one proposed by Dr. K. Srinivasan at the World Tamil Conference held at Kuala Lumpur in 1987. His system is incorporated in some computer programs used to print Tamil text; in fact, the accompanying table and illustrative text were produced by using Dr. Srinivasan's Adami program. The system is also used widely by Tamils to communicate electronically, necessitating the use of the English alphabet. The table contains transcriptions for each vowel and consonant; it also has some words and phrases illustrating the use of the system : ulagath thamizh maanNaadu; kamba raamaayaNam; iLangOvin silappadhikaaram, aha naanooRu; auvai; raaJaraaJa chOzhan; aqRiNai; baarathiyin paanjaali sabatham; onRu, irandu, moonRu, naaNngu, aindhu, aaRu, Ezhu, ettu; eS.raamakirushNan.

In summary, then the proposed transcription system achieves a number of goals. One, it allows Tamil text to be written in Roman script for easy pronunciation by Tamils and non-Tamils alike. Two, it allows unambiguous reconstruction of the original Tamil text. Three, by avoiding diacritical marks, it is easy to type or print. Four, since it is very close to the common system in use in Tamil Nadu, Tamils will find it easy to learn while non-Tamils will find it useful when they visit Tamil Nadu or come across Tamil name or words written in English. In the long run, if the system is widely used, the commonly used system may change slowly into this system, this eliminating current ambiguities (for exmaple, manam, maNam, Maanam). In this day of ever increasing use of computer, it may not be out of place to mention that the proposed system also allows easy electronic communication where only the English alphabet is available, and that it is well-suited for use in any Tamil word-processing program on a computer with an English keyboard.

a = அ	aa = ஆ	i = இ	ee = ஈ	
u = உ	oo = ஊ	e = எ	E = ஏ	
ai = ஐ	o = ஒ	O = ஓ	ow,au,ou = ஔ	q = ஃ
k,g,h = க்	n,NG = ங்	ch,s,j = ச்	n,NY = ஞ்	
t,d = ட்	n,N = ண்	th,dh = த்	n,nN = ன்	

p,b = ப் m = ம்
y = ய் r = ர் l = ல் v = வ்
zh = ழ் L = ள் R = ற் n,Nn = ;உ
J = ஜ் sh = ஷ் S = ஸ்
H = ஹ் x,ksh = க்ஷ் sri = ஶ்ரீ
ulagath thamizh maanNaadu = உலகத் தமிழ் மாநாடு
kamba raamaayaNam = கம்ப ராமாயணம்
iLangOvin silappadhikaaram = இளங்கோவின் சிலப்பதிகாரம்
aha naanooRu = அக நானூறு
raaJaraaJa chOzhan = ராஜராஜ சோழன்
auvai = ஔவை aqRiNai = அஃறிணை
baarathiyin paanjaali sabatham = பாரதியின் பாஞ்சாலி சபதம்
onRu, irandu, moonRu, naaNngu, aindu, aaRu, Ezhu, ettu = ஒன்று, இரண்டு, மூன்று, நான்கு, ஐந்து, ஆறு, ஏழு, எட்டு
eS. raamakirushNan = எஸ். ராமகிருஷ்ணன்

RAMAKRISHNA REDDY, B. TAMIL AND THE LANUAGES OF KONDH TRIBE

Kondh or Khond is a genetic term referring to a section of the Central Indian tribes speaking the Dravidian language of Kui, Kuvi, Pengo, Manda and Indi-Awe. Some accounts included konda or kubi also under this group of languages. Though they are classified as members of South Central Drividian along with Telugu and Gondi, the Kondh-Dravidian languages exhibit certain morphosyntactic and ethnosemantic traits that indicate their close links with Tamil. The Kondh lanuages have retained certain distinctions which modern Tamil has neutralised when compared to ancient Tamil.

An interesting pragamatico-syntactic feature of Kondh languages is the incorporation of speech act participants in the verb morphology whenever they appear in object position. The semantic distinctions in the lexical items i; Kotu, taru 'to give' shows that the last one is used when the recepient is speaker/hearer. A reflex to this is affixed to a transitive verb root through the syntactic process of auxiliation to indicate a number of semantic distinctions. Both the form and the function are correlated with earlier ditinctions found in old Tamil and in Modern

Malayalam. a:rtun ' He called someone' ; a:rdatun 'He called me, you, us' hi : tun ' He gave to someone' : hi : tatun ' he gave to us'.

The other characteristic of verbal deixis in Kondh languages is the indication of movement or a process or an action occuring somewhere away from the vicinity of speaker/hearer and is clearly indicated in the verb morphology by the affixes ka and ga derived from kal or càl, 'to move' in old Tamil.

It is reported that in earlier Tamil there was a three-way distinction of spatial deixis attested (D1 D2 D3). Consequently there might have been a three-way ditinction in all the deonstrative pronouns including place, person, object, direction, manner, time etc. But unfortunately there is no semantic creterion that distringuishes the second and the third demonstratives. The criterion for such a distinction is clearly preserved and indicated by the semantic notion of 'Visibility' in all the Kondh languages (i : ' this' u: that-visible, e : that non-visible).

At the lexical level the kinship terms, personal pronouns, demonstratives, gender-number categories etc. Clearly indicate their nearness to the system found in Tamil. There are many cultural items in the Kondh languages that indiate a proto lexicon of Dravidian which is close to Tamil. Retention of native vocabulary and sematic innovations paralle to that of old Tamil is found in Kondh group as against the rest of South Central Dravidian.

The data base of Kondh language is the extensive linguistic field study and the methodology adopted would be that of comparing certian selected features of the Kondh,Dravidian with that of Tamil to find their relationship. It is noted that many traits of old Tamil are retained in Kondh languages. Conversely, the study of the Kondh tribal languages will enhance our understanding of ancient Tamil grammar and its ethnosemantic aspects. The oral literature of the kondhs contains many descriptions of man and nature, akin to the culture portrayed in the ancient Tamil poetry.

RAMALINGAM, M. CHANGE OF VALUES AS REVEALED IN TAMIL FICTION

Values and Norms are always related. But they are not the same, Norms are rules for behaving, They say more or less specifically what should or should not be done by particular types of actors in given circumstances. These norms are always transmitted through the process of socialization, as people learn what behaviour is appropriate.

Society is always changing and moving. " Social Progess" is defined as, " a regular, rising forward movement of human society from lower to the higher forms". When society changes and progresses the values and norms also change. In fact, it is the replacement of the old by new, of the dying by the emerging that constitutes development. Changes at some level and degree is the main characteristic of man's life. As Marx righly pointed out, "In no sphere can are undergo a development without negating one;s previous mode of existance". Litereature being the authentic reflective document of human society acknowledges the social and cultural change in all ages.

Literature always reflects the feelings of the society in which it is written. It may be written against the established norms and values of the society, it may suggest a new departure from the established order; Yet is is always related to society it emerges. Therefore our contemporary literature is always prone to social analysis.

I have choosen contemporary Tamil Literature for my study, delimiting to Novels. The nine novels selected by me were written during the period 1980-89. The novels taken for discussion are given below.

1. Sivasankari's "PALANGAL" 2. Rajam Krishnan's " MANNAKATHUP PUNTHULIKAL" 3. Rajam Krishnan's "PUTHIYA SIRAKUGAL" 4. Jayakanthan's "ISWARA ALLA THERA NAME", 5. Indira Parthasarathy's " SATHIYA SODHANAI" 6. Indira Parthasarathy's "MAYAMAN VETTAI" 7. KU. Chinnappa Bharathi's "SANGAM" 8. Balakumaran's "YANAI VELTAI" 9. Balakumar's "IRUMBU KUTHIRAIKAL".

The function of literature is to catch the historical reality of the time.

Every age has its own culture, and in it resides the social ethos of community. The culture is the composite whole of various tendencies accepted and practised by the people in that particular society.

Writers reflect their society in two ways: one may just be interested in painting reality with the unquestioned, verisimilitude and the other may just be interested in projecting ideals being dissatisfied with current culture.

Tamil Novelists had suceessfully depicted the change of norms and value in their writings.

RAMAN, DR. K.V. RECENT ARCHAEOLOGICAL DISCOVERIES AND THEIR IMPORTANCE TO THE HISTORY OF TAMILNADU.

1. The paper discusses the significance of the recently excavated findings in Arikamedu (directed by the author jointly with the American team in 1989-1991) for the nature and extent of South India's trade relations with the Mediterranean world. Certain new facts regarding the islands from which the imports had come and their Chronology have emerged.

2. The discovery of some interesting artifacts like early Cholacoins, inscriptions, and sculptores of Tamilnadu origin in Malaysia-Thailand coast recently noticed by the author (along with a team of scholars) throws fresh light on Tamilnadu's relations with South East Asia.

3. The paper also asses the significangce of the recent epigraphical and numismatic findings at Karur including incribed signet rings and jewellery.

RAMASWAMI, DR.N. LEXICAL FORMATIVES AND WORD FORMATION RULES IN TAMIL

The function of the theory of morphology is to define the possible word in a language. While defining the possible word in a language, the generative morphology has accepted lexical items as base to which the word Formation Rules operate. In order to constrain the power of word Formation Rules, certain restrictions have been proposed. They are syntactic, semantic, morphological and phonological restrictions. In the process of deriving well-formed words, there are Readjustment Rules which operate on the ouput of the word Formation Rules in order to give final phonological details of a word.

It has been proposed by Halle (1973) the the basic units of lexicon are morphemes. Later, Aronoff (1976) has proposed that the basic units of morphology are words. There are also other arguments which have proposed that the basic units of morphology are stems. From this point of view, the paper will try to establish the basic units of Tamil morphology and also will propose the possible word Formation Rules along with their constraints and Readjustment Rules.

This paper will restrict to derivation and compounding of Tamil morphologyn while proposing word Formation Rules, their constraints and Readjustment Rules.

RAMASWAMY, DR. VIJAYA BRIDE DEMONESS AND OTHERS WOMEN IN THE EARLY DEVOTIONAL MOVEMENTS IN THE TAMIL COUNTRY.

The focus of this paper will be on the Alwar and Nayanar movements in Tamil Nadu from the gender perspective. In this paper, the place of women in the early Bhagavata movements will be analysed with reference to the social structure and the historical context without however wholly accepting the feudal paradigm or any other conceptual framework. A textual and contextual analysis of the poems of Andal and Karaikkal Ammaiyar will form a part of the broader study of gender within the bhagavata movement. The singling out of these two women

saints from the devotional stream is due to the fact that they represent two differenmt paths of female spirituality bridal mysticism and eroticism in the instance of Andal who like Meera consummates her love for Krishna by ultimately merging in him. and, renunciation and asceticism in the case of Karaikkal Ammaiyar who assumed the form of 'pey' inflagrant violation of the 'feminine principle.

The bhagavata movement, despite the presence of Brahmin leaders, was essentially a movement from below. It challenged overtly not only the social order but even royal authority. In a state formation backed by Brahmanical authority the king was God but the bhagavata saints by stating that God was the supreme and all were God's slaves or servants were in fact subverting the existing order. To them God was greater than king and the divine decree overruled all other decress. It is in this context that socially marginalised groups like low castes Shudras, untouchables and women find a sacred space for themselves within the broad devotional streams of Saivism and Srivashnavism. It is this sacred space occupied by women which this paper will explore and analyse.

RAMIAH, K. THE PATTERN OF TAMIL LANGUAGE USE AMONG TAMIL PUPILS IN SINGAPORE SCHOOLS

The objective of this study is to identify the pattern of language use among Primary, Secondary and Pre-University Tamil pupils in Singapore. This study examined the socio-cultural and socio-economic factors which contribute to this pattern of language use. It investigated the use of Tamil in eight domains and the pattens of maintenance and shift among the younger Tamil population in singapore. The sample of this sutdy was 1600 pupils randomly selected from 12 Primary schools, 6 Secondary schools and 4 Pre-University Classes in Singapor, representing the cross section of the population. The sample of this study was one tenth of the total population of the Singapore Tamil pupils and thus formed a representative population. The education levels ranged from primary one to third and final year of the pre-university classes and ages ranged from 7 to 19.

A questionnaire was developed to find out the personal particulars of the pupils as well as the use of Tamil in the domains of family, kin neighbors, school, friendship, entertaintment, reading and prayer. The questionnaire was also used to find out their attitudes towards learning Tamil. The questionnaire was designed in English. The lower Primary pupils, especially those in primary one and two, were guided by the teachers on how to respond to the questionnaire. The pupils were also advised to find out from their parents before answering certain questions such as those dealing with monthly income and educational qualifications of their parents.

Analysis of data shows that three variables, age, socio-economic level and education affect the use of Tamil language. Most of them use Tamil when they converse with their grandparents and a certain extent with their parents. But when they interact with their siblings and friends they use English. Analysis of data clearly indicates that Tamil is losing its grip among younger generations. Based on the findings recommendations were made to maintain the use of Tamil language in singapore.

RAVINDRANATHAN, DR. S. THE BATTLE OF THE SEXES: A COMPARATIVE STUDY OF INDRA PARTHASARATHY'S PORVAI PORTHIA UDALKAL & ROBERTSON DAVIES

Feminism as a movement has become a force to reckon with. In the International arena the movement is one of the most vital or significant one. Depending on the nature of the claim, feminism goes with various adjectives like 'Individualist Feminism' , 'Socialist Feminism' , 'Radical Feminism' and so on. With all the nomenclature, the basic idea of feminism is that "Woman is a free being, a person, whose value or worth consists in this nature, and in this respect her nature and worth is the same as that of man. The treatment of men and women in society must therefore be, in fundamental respects, the same". (John Chavert, Feminism, 136).

Feminism, one is afraid, has not established itself either in India or in Canada, with all the claims made. At this context, it would be an interesting study to compare - rather contrast -

Indira parthasarathy's PORVAI PORTHIAUDALKAL with Robertson Davies At My Heart's Core with a view to finding feminist trends in both the plays. If "At My Hearts Core" is an attempt to highlight the intellectual superiority of woman which is suppressed with the willing cooperation of the women corcerned, it is the protest element in the suppression of women in the sociological context which is highlighted in Indira Parthasarathy's play. If all the three women in the Candian play are self-conscious and hesitant Vasanthi, in the Tamil play, is outspoken and cynical. However, the common factor is, the women are supressed and they know it, This is perhaps the real beginning which both the play highlight.

The paper elucidates both the plays on this thesis.

RAVISHANKAR, DR. V. PART PLAYED BY SIMPLE RAW DRUGS/PLANTS IN THE MANUFACTURE EFFECTIVE SIDDHA MEDICINE

The science of Medicine is of fundamental importance to man's wellbeing and his survival. There are traditional systems of medicine in many countries which have evolved over different periods of time. In India, there are several systems in practice. Siddha Medicine is one among these in vogue in Southern parts of India, Sri Lanka, Mayanmar, Malaysia, Pali and other South East Asian countries.

Till recently, the preparation of Siddha drugs was done by Physicians who follow the system. In tune with the Modern times, it became necessary to adapt modern technology both in the field of education and in pharmaceutical side. This brought into focus the need to have its own standard formulary in order to check the quality, genuineness and efficacy in large scale manufacture of Siddha drugs.

The Government of India considering the importance of the large scale manufacture of Siddha drugs constituted an independent Siddha Pharmacopoeia Committee in 1975. The first part of the Siddha Formulary consisting of 250 preparations of metals, minerals, plants and animal products. The task of pro-

viding standardisation and research has been taken up by the Central Council for Research in Ayurveda and Siddha. The methodology, role of a few important raw drugs, available evidences in literature, source of availability, action plan are discussed in detail. About 72 preparations are standardised and compiled by the Council and under publication. Further, some of the preparations are also taken up for study to assess its efficacy.

REDDI, SADASIVAM JAGANADA THE MERCHANT TAMIL COMMUNITY IN MAURITIUS . ITS ROLE AND ITS SIGNIFICANCE IN THE NINETEENTH AND EARLY TWENTIETH CENTURY MAURITIUS.

The Paper will seek to explore the role and significance a small Tamil Merchant Community in the development of the Hindu community in the island, especially the Tamils. while the majority of the Hindus of Mauritius are descendants of indentured labourers, only the Tamil community had a small merchant community among the Hindus, where constituted an elite for the rest of the Hindu Community.

Thus elite provided a model for the economic,political and cultural development of the Hindu community on the nineteenth and early twentieth century while its model as on economic group was not successfully taken over by the indentured absorbs its cultural, social and political model exercised a great influence on the Hindus for a considerable period of time. An examination of the relationships between the Tamil merchants and the rest of the Hindu community may help to throw a lot of light on the evolution of the Hindu Community of Mauritius.

SAM, DR. AROMA G., URBANISATION AND TRADE DEVELOPMENTS ON THE COASTLINE OF TAMILAGAM AND ADJACENT AREAS

Urban centres dotted on the Coastal and the interior Tamil Country have been playing a dominant role in developing contacts with the outside world and promoting economic exchange by a wide network of trade and commerce. The development of sea routes, inland waterways and road routes have greatly helped

the economic activities in the region for building up commercial and industrial oriented urban centres. The traditionally inherent social, political and cultural integration of the Dravidians inspite of the different small regional kingdoms greatly facilitated the peaceful co-existence of people with evergrowing civilisation and commercial activities both with the interior and outside world.

Adequate references are available in the Sangam literature for the once-flourishing ports and towns of Tamilagam of BC 3 to AD 3. For the later period and medieval christian era, the main sources of evidences are found in the narratives of maritime travellers, geographers of Eastern and Western world such as Hiuen Tsang, Kautilya, Ptolemy(140 AD), Pliny(150 AD),Periplus of Erythrean sea, Nikoto Conti and Marcopolo of 13th century AD, Caldwell (1876) etc.

The focus of this paper is to concentrate mainly on the economic aspects of Urbanisation in the South Eastern Coast of India commonly referred as Coromondel Coast, i.e., the present Coastal line of the state of Tamil Nadu. The ancient Tamilagam the Damarica of the classical writers included the present day Kerala which was the land of Cheras besides the ancient Kingdoms of Cholas and Pandyas. This paper discusses the salient features of the rise and fall and the present position of the historical urbanised sites located on the Tamaraparani river"Korkai", along the west coast "Muziri:, on yhr river Kaveri "Kaviripoompattinam", on the river Vagai "Madurai", and on the river palar "Kanchipuram" and "Arikamedu". Trade relations between these Urban centres highlighted.

The ancient and medieval urban centres are quite different from the present understanding of Urbanisation. Even today it is difficult to define and differenciate the various consumer cities, commercial cities, industrial towns, military contonments , metropolitan cities and coastal ports. Both the historical and modern Tamil cities are organisational and occupational specific cities accommodating the commercial elite organised into guilds as a substancial component in their structure. It is still a little necessitating further research and development.

SANMUGADAS, MRS. MANONMANI FLOWERS IN CANKAM LOVE POEMS AND MANYOSHU

Japanese and Tamils have literary texts that were composed more than one thousand years ago. Manyoshu love poems belong to 800 A.D., whereas the Cankam love poems belong to a period between 300 B.C. and 300 A.D. Though the ages of the compositions of these poems differ,we find a number of similarities in their contents and prosodic patterns. In both the Japanese and Tamil love poems, and extensive description of the natural environments is attested. The mountains, rivers, trees, flowers, beasts, birds, etc. belong to the natural environments that are depicted in these poems. This paper makes an attempt to study about the flowers and the purpose for which they are employed in love poems. Since this kind of comparative study is undertaken for the first time, an extensive data has to be presented.

The paper is divided into three parts and their contents are briefly stated below:

1. The names and descriptions of the flowers mentioned in both poems.

2. How flowers was assigned an important place in the poems, on the esoteric themes of love is pointed out and indicated.

3. The techniques employed by the poets to express subtle feelings of human beings through the nature of the flowers.

Tolkappiyam, the oldest Tmil grammer, defines the nature of love poems. Those grammatical definitions help us to give a clear explanation as to why the Tamil poets have employed different kinds of flowers in their poems. This may, in turn, guide us to view the employment of flowers in Manyoshu love poems in a similar manner.

Poems that express similar feelings are selected from Japanese and Tamil texts for the present study.

SAVARIAR, M.A. CONTRIBUTION OF REV. FR. JOHN BAPTIST TRINCAL, S. J. TO TAMIL CULTURE

The contribution of the Jesuit Missionaries to the Tamil culture from the time of St. Francis Xavier down to Rev.Fr. C. J.Beshi, S. J. is very remarkable in the history of Tamil nadu. In the second half of the 19th century one of the liench jesuit missionaries of the New Madurai Mission, Rev.Fr.John Baptist Trincal, contributed to the Tamil culture. Fr. Trincal laboured in the soil of Tamil Nadu from 1984 to 1892. His contribution can be viewed from three points of view namely Religion, Society and literature.

Fr.Trincal, a zealous missionary was fully involved in spreading good news among the Tamils for nearly four decades. Fr. Trincal, one of the stalwarts of the New Madurai Mission, converted many Hindus to Catholicism. He was a pioneer in the conquest of souls. His apostolic work lasted for 47 years. As soon as he landed in Tamilnadu, he was sent Trichirapalli in 1844 to serve as the Chaplain in the Irish regiment and also as an Assistant to the Mission Superior. He went to the villages around Triuchirapalli to adminster the sacraments. The ardent lover of children used to gather every sundary around five to six hundred children to teach them catechism. Then the plains of Tanjavour kept him for nine long years. In the second half of the 19th Centruy, the life of a missionary was not smooth and easy going in any part of Tamilnadu. Fr. Trincal travelled on a horse back in the scorching sun, while going from one place to another, he had to cross long and deep rivers, canals, ponds and thick thorny forests. Only a miserable mud hut, haunted by reptiles served him as the chapel and also as his lodge. He led an ascetic life and the adverse conditions of life affected him and he was forced to encounter the problems of health, spleen and suffocation etc.

The quest for souls led him to be an itinerant missionary for about 15 long years in and around Madurai. In six different villages at 40 to 50 kilometres from Madurai Fr. Trincal founded cristianity. His neophytes were spread over in about 27 small villages where the faith was absolutely unknown. Within a decade Fr. Trincal converted about two thousand five hundred peo-

ple and constructed two churches and 11 chapels. The sacred banyan Trees with their multiple truncks and the Pagodas were his centres of camping throughout his missionary life. His method of approaching the people was quite different from that of his co-missionaries.

At the entrance of every village, he wont install along with his catechists either in the mango groves or in tamarind groves. His missionary costume (saffron), his long beard, this European look attracted the curious crowd. The frequent visits served him to have a few predestined souls. He was not content with the spiritual conquests, but he was also much interested in looking after the socio-economic welfare of his people and protected them from the tyrany of the Zamindars and also from the oppression of the British Raj.

Rev.Fr. Trincal, prmarily remaining a missionary, served also as a social reformer. Being aware of all the social problems of his time, Fr. Trincal showed interest in the lowest sections of the society. He considered the social welfare of the people as his duty. To fight against the socio-economic and political problems, Fr. Trincal took several serious steps. His social activity can be viewed under two dimensions, works of charity and the liberation of the poor and oppressed men from the social economic and political cluches.

The works of charity consisted in creating a social value in the minds of the people, aptitude to read and write, medical service, establishing a temporance society, orphanages, helping the needy and dying during the famine and the well being of the poor workers especially the peasants and also the liberation of women. Even though he was hard pressed for time for the apostlic and social work, he could spare some time to write a few christian literary works.

The Tamil Christian literary works of Rev. Fr. John Baptist Trincal are a proof to the saying of Max Miller "The literary work of the Jesuit missionaries in India and China, shall continue to live in the annals of our academics no less than in the pages of the history of the Missions. " Much influenced by the writings of his predecessors especially those of Rev. Fr. C.J.Beschi, S.J,

Fr. Trincal write a few Christian literary works. The circumstances prevailed in the middle of 19th century during the misionary activities of Fr. Trincal, forced him to compose four important Tamil christian literary works:

1. The history of the True Religion

2. A concordance of the four Gospels

3. Touchstone (the protestant sects in India refuted from their Bibles)

4. The complete Translation of the new Testment

Apart from these works, Fr. Trincal wrote many other works which did not find the format of print.

During a research on Rev. Fr. John Bąptist Trincal, one can know from two authentic sources that he was also the authot of the translation of two Tamil works of Rev. Fr. C. J. Beschi. S.J. into Latin: Gnanavounarthoudel and Vediyarvouloukkam

Despite his yeoman service to the Tamil Culture Fr. Trincal is not much known in the Tamil christian circles and even among the Tamil Jesuits. His religious, social and literary works are completely forgotten now-a-days. The scholar's main aim in presenting this paper in the Eighth International Conference seminar of Tamil studies is to bring to light his religious, social, Tamil literary works.

SCHIFFMAN, HAROLD STANDARD SPOKEN TAMIL - A REVIEW

During a recent research visit in Singapore, the question often arose as to whether there is such a thing as " Standard Spoken Tamil " (SST), and if so, what are its main features, and how Singapore Spoken Tamil compares with it. My belief that threr is such as thing as SST is bolstered by my research in singapore; there already exists a growing body of literature on the notion of SST, whether it exists, how it is defined, etc. (Bloch (1910), Britto (1986), Annamalai (n.d.) Andronov (1962,1975), Asher (1987), Shanmugam Pillai (1960), Vasantha

Kumari (n.d.), Schiffman (1979).

SST, as I and others believe it to exist, is based on the everyday speech of educated non-Brahman Tamils, and its most obvious public domain is the Tamil movies of the so-called "social"type, other modern "social" stage dramas, some radio broadcasting (radio plays etc.) and evenless in television. This language is not the same as regional or social varieties of Tamil (Trichy-Tanjore Non-Brahman, or Mysore Brahman, or Ramnad Adi-Dravida varieties, etc.) In many ways it is closer to literary Tamil, though nowhere near identical to it. It is not invariant, i.e. there is some variation in it, but natural languages are variable, and given the absolute lack of formal standardizing controls put on SST (it is subject to no Academy, no school system, no literary society's strictures) it is remarkably uniform. It is spoken by educated people of various castes and regions to each other, who learn it by listening to the dialogues of plays and films, working on communicating with each other in college hostels, and other places where educated people come together and try to communicate in Tamil. My paper will begin to attempting to delineate what is meant by 'standardization and will then try to show how Spoken Tamil is in fact standardized, i.e. what are its regular features. I will show that Spoken Tamil has become standardized by a non-traditional route, i.e. by consensus. I will conclude with some observations about how the less-standardized features of Tamil could be regularized by methods available to language standardizers seeking to determine what features are or are not acceptable to most speakers.

SESHADRI, DR. THE INTELLECT BEHIND THE AESTHETIC

"The Seventeenth Century, has been called the Age of Enlightenment; the eighteenth, the age of Reason; the nineteenth, the Age of Progress; and the twentieth, the age of Anxiety" observed James C. Coleman, the Psychologist of the University of California at Los Angeles. The twenty first Century may be the Age of Awareness, Tension, Trauma and Terror. Literature which is a afabulum to human ills offers remedial measures

An Anthology of four hundred objective dramatic monologues

of the Ancient Sangam Literature is an archive of Practical suggestions for a prosperous life. Pisirandhayar, the symbol of frinendship gave excellent clues to maintain robust mental and psychological health. "Agreable wife, desireable children, telepathic servants, strong and stable government and the prevalence of rounded personalities would contribte to the growth and development of body and mind. This lyric clears many doubts raised by the world Health Organisation (1988).

The Supreme Court of India recently (June 94) nullified the Section 309 of the Indian Penal Code. Suicide is no more a sociological crime but a Psychological disease. This concept is clearly indicated by a soldier turned poet 2000 years ago (Kurnthogai: 69). The significance of gregarious instinct, the mutual love between husband and wife, the social responsibilities of a mother, and the moral obligations of the kith and kin are appreciated by exponents like Dr. T.E. Shanmugam in Social Psychology.

The Modern Environmentalists and Futurists express concern over perspective planning and preservation of the fauna and flora. The ten Idylls and Eight classics have expatiated on these ideas directly and obliguely. Dr. V.C. Kulandaisamy, an exponent in Water Management and Hydrology feels proud of such intellect behind the Aesthetic. The Empathy of Philonthropher Paari, the Altruism of Pegan, the attitude of Sibhi towards the ecological balance are a few specific examples. They are Unique.

SETHU PANDIAN, DR. T. ARGOTS OF FOLK PERFORMING ARTISTS IN TAMIL NADU

Argot is a speech variety which consists of home special Vocabularies and idioms devised and used by a particular social group especially as a means of private and secret communication. The most essential quality of an argot is its secret nature. There are many argots found in Tamil Nadu. Children evolve a lanuage for mere fun and play. Students have their own slang when they discuss any secret matter in the presence of non-student. Priests use secret religious vocable not to be under-

stood by the common folk. Doctors employ secret mode of communication to discuss the seilousness of case among themselves without the patient being aware of it. Shopkeepers and brokers devise elaborate secret code to communicate among themselve. History of India abounds in cases of secret transmission of messages and information.

It is already explored that the various groups of traders have their own argot to communicate among themselves in commerical context. Business community has to maintain their own code to communicate among themselves and conceal the facts to their customes, it is natural.

But it is peculiar to know that there is secret language used by the folk performing artists like Terukkuttu artists in Tamil Nadu. Present paper is an exploratory attempt at describing within a borad framework of the Socialogy of language. The special and secret parlance of the folk artists of Tamil Nadu.

SHANKARANARAYANA, DR. M.H. SO CALLED CEYLON MAN TYPE COINS

"Ceylong Man Type of Coins" are ascribed to Raja Raja Chola I. But the grounds on which the conlusions were based are not stated by anybody, incidentally myself, as a Coin Collector, a keen student of Numismatics, and secretary of Karnataka Numismatic Society (Regd) to my surprise I found that no two coins of the " so called " Ceylon Man Type are identical in a hoard of 60,000 coins. Promptly a systamatic probe was undertaken. My findings are, that these coins do not belong to the period of Raja Raja, much less to the King Raja Raja Himself. Hince, an attempt is made to reason out the grounds on which the author has madeout a case for the proper ascriptions.

SHANMUGAM, P. MARKETS IN MEDIEVAL TAMIL COUNTRY

Market in ancient and medieval Tamil Country was a centre of commercial activity, where agrarian and commercial goods were exchanged between traders and consumers. In the Sangam

period a portion of the trade was regulated through markets situated in different parts of the Tamil country. The Sangam literature provides some evidence for these activities. The Pallava, Chola and Pandya periods also show the proliferation of markets in different parts. From the epigraphs we can collect details about the goods manufactured and marketed and also of the functioning of trade gùilds. During the Vijayanagara period market centres increased in number and many commodities were brought in these markets for sale. Some of these markets were established under the partronage of the kings. The functioning of theses markets would throw some light on the development of local crafts and trade. In this paper I shall devote myself to a study of the development of markets and analyse its nature in the medieval Tamil country.

SHANMUGAM, S.V. ASPECTS OF SOCIOLOGY OF GRAMMAR OF EARLY MIDDLE TAMIL GRAMMARS

Grammars were written in Tamil not only to describe the structure of language i.e. linguistic grammar, but also to explain the poetic themes, prosody and rhetorics i.e. literary grammar. Sofar, linguistic grammars are studied to know the structure and the theoretical basis, from the modern linguistic point of niew and the literary grammars to explain the changes in literary themes, prosody etc. Now, a new area of research called sociology of grammar, within the history of linguistics is emerging and this is applicable to literary grammars also. A grammar can be taken to be a product of its age and its producer'. It is now known that the grammarians of the past did not live in a socio-cultural and political vacuum and some aspects grammatical theories make sense only if viewed in the light of their contemporary social, religious and poltical structures and upheavals.

Here all the three grammars of early, middle Tamil period (6th cent. to 9 th cent. A.D.) for which full texts are available are studied to bring out the socio cultural and socio linguistic significance. Out of these three grammars, two viz., Kalaviyal, a grammar of love theme and venpa:ma:lai, a grammar of war theme are literary grammars and one, ti:vakaram, and lexicographical work is a linguistic grammar.

First the short history of Tamil literature of EMT period is noted and they are classified into three major categories viz., devotional literature, minor literature and epics. The minor literatures are Muttullo:yiram, Pa:ntikko:vai and Nantikkalampakam. The epics included are perunkatai, Ci:vakacinta:mani and cu: la: mani Muttolla:yiram belongs to the early history and pa:ntikko:vai and Nantikkalampakam to the contemporary history. In the same vein, the epcis can be considered fictious or idealised history.

Kalaviyal has a commentary which has overshowded the importance of the original. Here, the original and the commentary are studied separately. The socio cultural significance of Kalaviyal is first discussed. The importance of the commentary for Tamil studies has already been pointed out by many. So, here the significances of the mythologisation of Tamil history in general and the descriptions of three Tamil academies in partiuclar are discussed in detail.

The Significances of venpa:ma:lai are discussed under four heads viz (i) the significance of name, venpa:malai (ii) additions and omissions of certain turai is under each tinai (iii) inclusion of kaikkilai and peruntinai under war theme, inspite of their inclusion under love theme by Tolka:ppiyar and (iv) description of eight tinais as against five by Tolka:ppiyar under war theme proper.

Tiva:karam is first of its kind in Tamil. Tha socicultural and socilinguistic singificance are discussed under five heads viz. (i) discussion of earlier groupings of all the twelve sections and suggestion for new groupings (ii) the significance of the order of the sections and order of words within each section (iii) socilinguistic and sociocultural attitude of the author (iv) originality of the formation of twelve sections.

These grammars are no doubt useful to the literary and literary studies. Moreover, they reflect the sociocultural and sociolinguistic situation of their time. Indirectly they can be taken to represent some kind of social criticism.

SHANMUGAM PILLAI, DR. M. ALPHABETIZATION AND STRUCTURE IN THE FIRST THREE MONOLINGUAL TAMIL DICTIONARIES

This is a comparative study of the first three manolingual Tamil dictionaries (1) *Akarati Nikantu* 1 (AN-1)(1594) by Puliyur Citampara Revana Cittar: (2) *Akarati Nikantu-II* (AN-II) whose author is unknown and which must have been compiled before *caturakarati* but after AN-I; (3) *caturakarati* (1732) by Fr. Beschi. It is commonly believed that Beschi for the first time introduced alaphabetization in Tamil dictionaries. But the process started in 1594 with the compilation of AN-I where the author arranged the head words on the alphabetic order of the first letter alone i.e. on the basis of the initial V-and CV. *Akarati Nikantu-II* arranged the head words on the basis of the first two letters i.e. on the basis of the initial VC- and CVC -. Beschi in *Caturakarati* arranged the head words alphabetizing all the letters in a word. AN-I deviated from the traditional *nikantus* and introduced many innovations in his *Akarati,* though he also as in the *nikantus,* used *nūrpā-s* verses. AN-II was the first Tamil dictionary to use prose and also improved upon AN-I in alphabetizing on the basis of the first two letters, and the process of alphabetization was complete in *Caturakarati.*

The paper also discusses in detail the format followed by each dictionary in arranging the lexical items and shows how one is an improvement over the other. *caturakarati* has four divisions, *peyarakarati, porulakarati, tokaiyakarati* and *totaiyakarati.* Challenging the traditional interpretation for

peyarakarti and *porulakarati,* the author of the paper suggests that *peyarakarati* is a dictionary for spoken Tamil and porulakarati is a dictionary for literary Tamil and Beschi created the expression *porulakarati* used by Tolkappiyar and others, which is really a section which discusses literature in Tamil a literary criticism.

SRINIVASA, DR. P.S. TRANSLATION PROBLEMS AMONG COGNATE LANGUAGES KANNADA AND TAMIL (WITH SPECIAL REFERENCE TO TIRUKKURAL)

Literature is an expression of life though the medium of language and Translation has become an imporant factor in the development of ancient and modern languages. It has a definite role to play in bringing people of different states in India and other parts of the World. Language is not only a means of communication, but also an instrument of culture and heritage. It serves as a bridge between people.

The need of the day is to understand and respect more and more our neighbouring cultures and their literary heritege, which have more commonness in their way of life and expressions. Many a time we go side by side and not together.

Kannada and Tamil are much closer in their language affinity, racial and cultural heritage. Several Classical works composed by ancient poets of these two languages are having common themes and thoughts in general. Many similarities and deviations are found in these works. Stories of Ramayana, Mahabharata were retold in their native traditions. Many jain works narrating stories of Tirtamkaras and other Godly men are found common in Tamil and Kannada. Devotional songs composed by Saivate and Vaishnavite saints of Tamil and Kannada are exhibiting similar sentiments. Life of sixty three Nayanmars as narrated in *Periyapuranam* formed the theme of some important Kannada works composed by Harihara, Suranga and many other saiva poets of the medieval period. The lives of great Vira Saiva Saints Basava and Allama Prabhu were translated in to Tamil. Vacanas of Barava, Sarvajna share many common views and thoughts with Tirukkural. Tirukkural has a few translations partial and full rendered into Kannada in the modern period.

Since Tamil and Kannada languages are much closer as they belong to same language family, they have many common elements in word pattern, idioms and diction of basic vocabulary. Ancient Kannada inscriptions (from 5th to 7th Century A.D.) are much closer to Tamil Nouns, adjectives, verbal formations, negations, passive and compound Nouns, used in scribing them)

are much similar to Tamil.

But in the modern context, Kannada language has crossed several stages since thousand years. Many archaic cognate terms used in ancient literary works have undergone several morphological and semantic changes some words have different associations in the modern context - Loan words from Sanskrit have replaced earlier words of Dravidian origin of the same meaning. The native (desi) metres and concept of Poetry (literary conventions) have yielded their place to mãrga (Sanskrit) concept.

Keeping some of the basic points raised above, some translation problems faced by translators of Tirukkural in Kannada are discussed here by giving ample examples taken from the translated texts.

SRINIVASAN, DR. INDRA THE ANCIENT CONNECTIONS BETWEEN TAMIZHISAI AND ANDALUSIAN MUSIC OF ALGERIA (NORTH AFRICA)

When I stayed in Algeria in North Africa, for nearly about a year and a half in 1984 - 85, to my surprise I heard and found that there were lot of similarities between their music and our ancient South Indian Music i.e. TAMIZHISAI. Even when they celebrate their marriages, their festivals, they have music in their ceremonies just like our India, expecially their music part resembling our ancient "TAMIL MUSIC": There is a country following "Islam religion" writing "Arabic", left to right unlike our languages and a cold country most of the time unlike our hot South India, but how well their music resembles ours and even today they play the "harps', which were our ancient "YAZH" of our TAMIL MUSIC and they play the instruments of "rababs" which are similar to our ancient "Parivaadhinis" and their "DERBUKA" drums resemble our "KANJIRA" in bigger-version: How all this happened?

To find out how our ancient TAMIL'S musical ideas, tunes a rhythms have been introduced there for long, I started doing a research like study, contacting local people there, scholars, musicians and studying books from their Birtish council Library

at Algiers, listening to various musical programmes there, in their AIR, in person exchanging comparison notes with their artists and learned persons of music, hearing and viewing T.V. Programmer there and attending their functions etc. I collected all those materials, even taped their music gave musical cassettes all those materials, even taped their muisic gave musical cassettes to them, gave some few programmes of music on their cultural department's requests and presented my musical concerts cassettes and my demonstration-lecture, already done at U.S.A. in 1971, its translations into Arabic and French to them, and they were very much impressed by all these and even wished send to their students for learning our South Indian Music, if exchange programs can be helped mutually by our cultural and Academic Institutions.

I made note of their "Modes" and our "panns" (ragas), their "beats" and our rhythms, their instrument and ours ancient and modern, their folk tunes and our folk songs, methods of singing, playing and in so many ways, we resemble each other through we are far off & different in other matters. It is a welcome subject and topic for thourough study & so, I did it and got my Ph. D for it.

SRINIVASAN DR. K., M.P. KRISHNARAJ A TAMIL RETREAT ON THE INFORMATION SUPER HIGHWAY

An information exchange facility exclusively devoted to Tamil language and culture reaches more than 40000 people all over the worlds today and is fast growing daily. So far more than 26000 articles have been posted and discussed. It has given an unparalleled opportunity for Tamils scattered sparsely around the world to get together every day through their computers. The united strength of this growing group will be becoming more and more apparent in the near future.

Baarathiyaar dreamed of. He would not have imagined that it is the electronic communication high technology that has made this possible. Now everyday more than 40000 people who have approached to computers around the world click a few buttons to read a "newsgroup" called "socioculture. tamil" and see what

others are saying in another corner of the world. They immediately share their own thoughts with them in a matter of minutes by punching a few keys on their keyboard. It happens every second, all the 24 hours. We will briefly summarize its past, present and future. For more information, the best place is obviously the "soc.culture.Tamil" itself.

SRINIVASAN, DR. MRS. PADMA COMPARATIVE LITERATURE: THE EFFECTIVE TOOL FOR NATIONAL INTEGRATION

The grammatic codification for the term 'Comparative Literature', by Henry H H Remak, the noted American comparatist, has opened up new vistas of investigation while comparing two differnet literatures, and has also provided scope for inter-disciplinary studies between literature and other disciplines of human knowledge. Obviously, such comparisons lead one to a deeper aesthetic enjoyment of his own literature. Though the western comparatists believe that India is a natural reservoir for comparative studies, Comparative Literature as a discipline in the truest sense, has not gained much momentum. Only a few universities have included the discipline and they largely confine their comparisons between the regional and English / American literatures. In India, the problem is fundamental and it mainly arises out of the lack of proper definition of the term 'Indian'. Comparatists throughout the world have succeeded in defining terms like 'World Literature' , 'National Literature' , and 'General Literature'. However, the term 'National Literature' becomes almost meaningless, if we do not attempt to define 'Indian' which at present, vaguely connotes the Indian languages to find out the concatenation of the ethos in them, can effectively come out with a definition. In this context, Tamil language with its age-old literary devices can act as a common platform for discussion, borrowing the western tools to arrive at an effective methodology.

This paper will analyze the possibility of establishing 'Comparative Indian Literature' by using the already approved norms of Comparative Literature.

STEPHEN, DR. S. JEYASEELA DIPLOMATIC AND TRADING CONTACTS BETWEEN THE NAYAKS OF THANJAVUR AND THE PORTUGUESE, (A.D.1530-1658) : A STUDY OF ARCHIVAL RECORDS IN PROTUGAL.

Sixteenth century witnessed the expansion of the Portuguese trade both on the western and the eastern coast of India. The portuguese who came to trade with the port of Nagore located on the Cauvery delta found that the Marakkayars of Nagore trading with the ports of Malcca pasai and Pedir in South East Asia. Therefore they wanted to take a share in the seaborne trade. They settled down at the port of Nagapattinam during the third decade of the sixteenth century. They developed this port under the patronage extended by the nayaka rulers of Thanjavur. There were several diplomatic and trading activities that took place between them. Both the parties adopted different policies favourable to them to keep themselves in good humour. The port of Nagapattinam emerged as the greatest centre of maritime trade under the banner of the Portuguese serving the royal interest of the king of Thanjavur. This helped the Portuguese to dislocate the trade of the port of Nagore and the commerce of the Marakkayars declined in the later period. There was a Portuguese captain at Nagappatinam appointed by the king of Portugal who controlled the trade and the town developed into a city where a municipality was established by the Portuguese. This paper attempts to use the Portuguese records preserved at the National Archives Lisbon, and Overseas archives of Lisbon in Portugal to highlight the commercial and the political relationship that existed between the Nayaks of Thanjavur and the Portuguese during the sixteenth and the seventeenth centuries.

SUBBARAMAN, S. CONSERVATION OF ANGKOR WAT

Angkor Wat has a unique place among world monuments. If its imposing grandeur and sculptural elegance are a by-word among art lovers, no less striking are the size and variety of its Conservation Problems. It therefore offers a tremendous scope for study and demonstration of skill to the Conservation Scinentists and Engineers.

It need hardly be mentioned that developing countries find it difficult to properly look after their precious cultural heritage mainly because of resource crunch and often need outside help in the matter, both financial and technical. When the Combodian Government mooted the question of conserving Angkor Wat, the Government of India came forward to co-operate thanks to the keen interest evinced by the then Prime Minister Mrs. Indira Gandhi. It is a matter of some pride for us that India was selected for this onerous task in preference even to some advanced countries of the west. The Archaeological Survey of India, with its 125 years' tradition and experience in the conservation of monuments was well qualified to undertake the work.

This paper discusses the conservation problems including the various physio-chemical and biological agencies causing the deterioration. Following this are discussed in detail, measures taken to counter the many adverse factors and conserve this glorious monument on scientific lines.

Saving these bronzes from these hazards and treating those already affected is an imporant task. The Government Museum, Madras was seized of this problem as long back as the 1920's and after a systematic study, set up a laboratory for the purpose in the Museum Campus in 1930. This was the first museum laboratory to be set up in our country and is one of the earliest conservation laboratories anywhere. From 1930 to the present, the Museum had been steadily treating the bronzes in its collection. It has placed its technical expertise at the disposal of other museums. The bronzes in temples have to be taken care of for preventing their corrosion.

There are different methods of treating ancient bronzes which have been affected by various factors. The electrolytic method of treating bronzes is scientifically the aptest method. How these methods are applied to the treatment of ancient bronzes in Tamil Nadu is described in this paper. The number of bronzes in the collections of museums and temples is very large, and the steps to be taken to conserved them is outlined here.

SUBBARAYALU, DR. Y. NATTAR A CORPORATE BODY OF VELLALA LANDHOLDERS IN THE CHOLA PERIOD TAMIL NADU

Though much has been written on the nattar, there still remains some uncertainty over the real connotation of this term. The inscriptional record being discontinuous and fragmentary, a definitive statement is difficult to make. This paper is an attempt to offer some reinterpreation of the evidence. It can be suggested on the basis of circumstantial and contextual evidence that the nattar were, until the 11th century, a corporate body of the landholders of only the customary kind of villages, namely the vellanvagai villages and excluded the special villages, like brahmadeya, devadana, etc. if any, within the concerned nadu. Thereafter they became multi-ethnic in composition.

One and the same definition would not suit the nattar throughout. A certain thing about them is that they were throughout some landholding people. From the different roles they played with reference to the royal orders and also to their own non-governmental, secular as well as religious activities, it can be suggested that they were only the leading landholders to the exclusion of others. In the earlier centuries when the communal landholding was the norm, the nattar were more egalitarian in composition. Once the private landholding system matured, the agrarian society became much stratified with a few individuals in each agrarian settlement becoming big landlords. From the latter half of the Chola period it is these handful of big landlords who constituted the nattar. A related development is the emergence of the supra- local body called periya-nattar, mostly in the comparatively drier areas ouside the Chola core area from the latter half of the 11th century.

The nattar were quite rooted to their locality and always spoke as insiders. There is absolutely no evidence to say that they were ever directly created by the state. Hereditary right in land seem to have played a substantial role in giving one eligibility to become a member of the body. Conferment of titiles by the king or chief and recruitment to governement bureaucracy at certain stages might have given the necessary economic and social positions to certain individuals or his successors to become the nattar.

SUBBARAYAN, DR. A. A STATISTICAL STUDY OF MOOVAR TEVARAM.

Statistical methods in literature is an interesting and fairly recent area of study, which has its place as a quantitative procedure for characterising language and style. It is of value in a wide set of problems concerned with differentiating between authors, and helping to determine the exact chronology and authorship of literary texts. Among the pioneers of the statistical study of literature are Mendenhall (1887, 1901), Zipf (1932), Yule (1944), Mosteller and Wallace (1964), Herdan (1964), Dolezel (1969), Williams (1970), Brinerd (1970, 1974) and Holmes (1985). Gani (1982) has noted that redundancy, word length, sentence length and vocabulary as measures of style. Many readers can recognise an author from his vocabulary, without the help of quantitative measures. Sometimes this is a matter of the frequency of usage of particular words or phrases, at others of the author's particular use of syntax. Zipf (1932), Yule (1944) and Good (1953) have investigated the frequencies of words in literary texts. Simon (1955) constructed a methematical model for word frequency distribution. Herdan (1964) has criticised the Simon's model and suggested the fitting of Waring distribution for word frequency data.

Samples of words have been randomly selected from the works of Thirugana Sambanthar, Thirunavukkarasar and sundarar by adopting a sampling method and we have formed word frequency distribution(s). An attempt has been made to fit waring distribution for word frequency data. It has been clearly established that Waring distribution as an appropriate distribution for representing word frequencey data. The pans used in Tevaram 1 to 7 (Moovar Tevaram) have been classified according to their rankings. It may be noted that the pans are like ragas set to certain music. The patikams of Tevaram are primarily based on Pans. The similarities in the stylistic characters of Thirunavukkarasar and Sundarar have been studied in detail. It is infered that the style adopted by Thirugnana Sampanthar is independent of the other two.

The problems relating to the fitting of a sophisticated statis-

tical distribution for word frequency data when we adopt alternative sampling methods has to be examined in future.

SUBBIAH, DR. G. SOCIO-CULTURAL TRAITS IN TRANSLATION: A CASE STUDY

Translation, the act of rendering the informattion/ideas found in one language into another fails to accomodate both the langauage structure equivalence and the soclo-cultural traits. One may come across actual dominance of either one of the foresaid in the works of the translator.

There are instances where the well known experiences - concepts when got translate form an Acquired Language (AL) into the Target Language (TL), the supermacy of the lanuguage structures leads over the socio-cultural concepts. That is to say that creation of "artificial Language" idio - syncretic usages in the translated texts. To demonstate this view point,let us consider translated text of Rabindranath Tagores play "KARUNA AND KUNTH"" orginally written in Engilsh-Acquired Langauge, in the Target Language - Tamil.

This play is full of dramatic discourses with complex sentences, enriched in excentrism and paradigmaticism. This creats many problems in identifiying the semantic equivalances and the socio-cultural traits. Two equivalances are found for the each of "eyes", and "kiss" (AL) as 'kankal" paaravai" ., and " Muttan;"muttukal" in the Target Language's Tamil respectively.

The changes of exocentricism into endocentricism and that of paradigmaticism are discussed in the course of the paper.

SUBRAMANIAM, V. JAIN INFLUENCE ON TAMIL ROMANTIC POETRY

The Jain approch to life and literature was basically ascetic and puritan. But in the interests of propagating their faith,jain authors had to make local compromises. Where they were quite dominant in literature without a storng local tradition, they were puritancal as Gujarat or Karnataka. But in Tamil nadu they encountered a storng secular erotic-romantic Akam literature. Their

efforts were directed to inject a moral tone into it. The Prakrit Gatha Saptasati of Maharashtra includes not only courtesans but sings about adultery freely, but Tamil Akam poetry while it has some poems on courtesans has completely eschwed adultery. This may be due to Jain influence on editing the Cankam anthologies. Similarly Jain approaches to romance and polygamy in Chintamani show a compromise with Akam poetry.

SUBRAMANIYAN, S.S. THE ROLE OF THEVARAM IN THE LIVES OF TAMILS IN NATAL IN SOUTH AFRICA

This paper deals with the part played by Thevaram in three divisions from 1860-1900; 1901-1949; 1950-1994.

The first period deals with the arrival of South Indians (mostly Tamils with a few Telugus) to work in the sugar cane plantations; their religious functions and practices, necessary for the cooperation and unity; building temples for a common place of worship; predominantly Saiva worship; individual prayer functions becoming group prayer functions; Thevaram's part in those functions when people had no facilities to propagate.

In the second period: How the tamils and Telugus started private schools to progagate Tamil language, religion and culture; how the temples were used to unite Tamils through lectures, dramas to maintain the L, R and C.; The acquisition of the press and publishing journals, magazines and printing, thevaram prayer books in Tamil language had helped considerably. Thy great saint of South Africa Sri Siva Subramania Swamigal and his propagation of Tamil language using Thevaram songs and his own songs in simple poetic Tamil had helped for the progress of Tamil L ,R and C. To check this unity and progress, the governments's plan of Group Areas Act was a very powerful one; the domination of English in the schools through aids pushed the Tamil language to be taught privately, in the afternoons; this paved the way for the deterioration of L, R and C; 1949 riot also added to this deterioration.

In the third period : How the Tamils and their different associations united forming Natal Vedic Society and South African Tamil Federation. Many Saiva Sangams were started to unite

Tamils under Saivism, with Thevara Songs.

Many great poeple like Saiva Pulavar Vidwan K.C.Gounder, Thiru N.C.Naidu, Dr. Umapathy Achary, Thiru Pathar, Thiru V.M.Reddy etc. are helping to protect the Tamil language, religion and culture compiling Thevaram songs as prayer books and through lectures. Sri Ramilingar's Arutpa contributes much in this area.

The domination of English in Radios, T.V.'s and in primary, high schools through English dramas, English news and films affect the Tamil very much as they do not have opportunities to hear, speak and to write. The greater propagation for Thevaram songs may help to awaken the "Tamils uniting them if supported by Saiva mutts and the Tamilnadu government in many ways.

SUNDARAM, DR. D. TAMIL MIGRANTS

A broad frame work for the study and research.

A study in diaspora is gaining ground in the field of migration when there is an attempt to understand the process of globalisation of the world social and economic order. It is said that the mercantile and political endeavours have triggered the Tamils as a group to settle either permanently or temporarily in the countries which are currently called South East Asia, Middle East and Far-east. Besides the destination to which Tamils moved and the number with which they moved, the cultural moorings of the process of such migration is a point to be ponded over. The scholarship on this subject is not inadequate. The Tamil studies scholars have enumerated the information on the subject leaving for a fruitful scope to analyse them not only from the point of view of social prospect and retrospect but also from the point of socio-economic interest. There is an additional focus from the point of view of demographic aspects.

Currently, Tamil migrants are "a collective " in almost all the countries in the World where they "as an ethnic" component get organised with a socio-cultural identity. The problems associated with this development are not without a significance from

the point of view of political interest namely state, nationality and ethnicity; A study and research with such depth focused on Tamil migrants will be an additional knowledge construction in as much as Sikh migrants or Gujarathi migrants are.

Accordingly, the session on Tamil migrants at the 8th International conference on Tamil studies can have broad themes as follows:

1. Historical analysis of Tamil migrants
2. Current trend of Tamil migrants abroad.
3. Demographic analysis of Tamil migrants.
4. Formation and erosion of soical identity of Tamil migrants.
5. State, nation and ethnicity of Tamil migrants.
6. Tamil migrants, NRI and the globalisation of econimic order.
7. Gender in the study of Tamil migration.
8. Inter-generational cultural traits of Tamil migrants.
9. Indentured labour among Tamil migrants.
10. Tamil migrants towards 21st century.

SURYANARAYAN, V. ATTITUDE OF THE INDIAN NATIONAL CONGRESS TO THE PROBLEMS FACAED BY THE INDIAN TAMILS IN CEYLON

This paper attempts an analysis of the attitude of the Indian National Congress to the problems faced by the Indian Tamils in Ceylon. The termination of the services of the Indian dialy paid workers employed by the Ceylon govenment in June 1939 and the response of the Indian National Congress is taken as a case study for in-depth analysis.

Jawaharlal Nehru's visit to Ceylon in June 1939, his en-

counters with the Inidan workers, his negotiations with the Ceylonese leaders and the government officials are probed into in detail. The paper would not only evaluate the policy of the INC towards Indians Overseas, it would also throw light into Nehru's thinking on emerging India -Ceylon relations and how the Indian community should adapt itself to changing political situation in Ceylon.

The paper will be of abiding interest because unfortunately, there is not much consciousness in India about the problems of the Indians Overseas. What is of greater concern is the fact thaqt significant steps have not been taken to fulfil the promise held out to the Indians Overseas throughout the nationalist struggle. Even Jawaharlal Nehru admitted soon after independence : " I entirely agree with any criticism that may be made that we have not been able to do anything substantial in regard to Indians in Commonwealth".

The paper is based both on primary sources - government documents and Jawaharlal Nahru's writings - and secondary sources - newspapers and articles in journals.

TIROUMALECHETTY, P. TAMIL KINSHIP AND ADDRESS TERMS IN MAURITIUS

In human society kinship plays an important role in the regulation of any social group behaviour. The primary features of Dravidian kinship are based on the logic of the terminology, its classification into cross and paralell - be it consanguine or affine.

In Mauritius the Tamils, eversince they immigrated, have lived in a plural society amidst alien cultures and civilization. Yet all through they have maintained a seperate cultural identity through practicing and following the various Tamil customs and traditions. The Kinship system of the Tamil overtly identified them as a seperate group. The address terms corresponded to those of Tamil Nadu, Srilanka etc. However, in more recent years, in the wake of the country being industrialised and heavy language loss taking place, the address terms have undergone changes - some completly dropped, other replaced by equivalents and yet other converged.

There are many factors responsible for these changes to take place. This paper will attempt to analyse and interprete these changes in a sociolinguistic perspective.

TIROUMALECHEETTY, NARAINSAMY TRANSFERENCE OF TAMIL CULTURE TO THE TWENTY - FIRST CENTURY GENERATIONS IN MAURITIUS

The first part of the paper deals with the conceptualisation of the term Tamil culture and situating it in the broad sphere of definition of culture. A working definition is coined taking into consideration the abstract as well as the tangible and visible elements of culture.

The second part of the paper gives a bird's eye view of the historical background of Tamil culture in Mauritius. The late 19th century and the 20th century are the periods covered with the objective of describing the cultural trends encompassing six generations. An analysis of the evloution of Tamil culture in Mauritius, after Independence, that is 1968, up to date is made in order to situate Tamil culture in a pluri-cultural Mauritian society.

The roles and contributions of the Government of the Republic of Mauritius, namely the Ministry of Arts, Culture, Leisure and Reform Institutions and the Ministry of Education and Science, para-statal bodies and non-government organisations in the preservation and promotion of Tamil culture at present.

Policies and programmes for transferring some components of Tamil culture to the coming generations, the methods and approaches envisaged. The last chapter also includes the proposals for redynamising and restructuring International Organisations involved in the dissemination of Tamil language and culture so as to meet the needs of interested groups and communities.

TIZIANA,LEUCCI A COMPARATIVE ANALYSIS OF THE MOTHER GODDESS CULTS IN TAMIL LAND AND IN MEDITERRANEAN REGIONS FROM THE ANCIENT TILL THE PRESENT TIMES: A LESSON OF CIVILIZATION FOR THE XXI CENTURY

The purpose of this research paper is to analyse the Archaeological, Historical, Iconographical and Ethnological evidences of the various Cults of the Mother Goddess in Tamil Land since Ancient times.

Some examples will be taken from various epochs to show the main features of these Cults. Special emphasis will be given to similar ways of worship of the Great Mother Goddess in some Regions of the Mediterranean Basin. Through the analysis of the Archaeological finds, the Literacy sources and the Ethnological reports will be traced the origins of this Cults, the type of rituals performed, their values and functions. The sutdy of the past, in which the Mother Goddess Cults played such a relevant role, it will be taken as a medium to better understand our cultural roots. The knowledge of it will also offer valuable suggestions to enrich the quality of our life in the present as well to improve the human condition in the future.

TOKUNAGA, MUNEO CONCEPT OF CATTI IN THE SAIVA SIDDHANTA PHILOSOPHY

The Saiva Siddhanta has attracted our attention since early this century as one of the representative religions of South India, and its doctrine has been studied and expounded in various perspectives. So far it has been well-known that there is a clear parallelism between the doctrine of this school and that of the Srivaisnava, the Vishnuite counterpart of the Saiva Siddhanta, especially concerning the theory of the relation between God and the world. From this parallelism one might be tempted to infer the doetrianal indebtedness of the Saiva Siddhanta to the Srivisnava, which systematized its doctrine about a century earlier than the Saiva Siddhanta. Recent advancement in the study of pre-Ramanujan Srivaisnava doctrine, however, favors the assumption that the two schools of thought have their common

roots in Tamil culture and that they developed from those roots independently in somewhat opposite directions.

Originality of the Saiva Siddhanta philosphy also lies in tits unique theory of catti. This theory replaced the older entological concept of Advaita and opeded a new era in the history of the Vedhantha philosophy.

VACEK, JAROSLAV DRAVIDIAN AND MONGOLIAN

The study of Dravidian in relation to Altaic and in particular to Mongolian during the last fifteen years has brought some specific results on various aspects of the relationship. They concern first of all the phonetic corrospondences, the morphological paralles and the lexical stable sound-to-sound correspindences (e.g. some nasals, some articualtion. Some of the sounds may have a bunch of representations in the other language. The morphemic parallels concern especially the deeper layer of derivative suffixes and some temporal suffixes. The lexical parallels appear to be systematic only to certain extent, some lexical classes being represented very little or not at all (pronouns, numerals), the best represented very little or not at all verbs. There are certain specific problems of the lexical parallels. On the basis of the available material it must be concluded that the relationship is of a different order then e.g that within the Indo-European language family.

VEERAMANI, DR. A. GOING HOME TO CRY? AN ANALYSIS OF RETURNING MIGRANTS TREATMENT BY INDIAN CUSTOMS AUTHORITIES.

Among the thousands of Tamils who had migrated to Malaya and Singapore (For work, most had left their families) in their villages. As a result a sizable number of migrants returned regularly to India in the decades upto the 1970's. Until the 1970's travel by ship was the usual mode of return for a majority of the migrants.

In 1962, treatment of returning migrants at the hands of Indian Customs officals became a widespread social issue and a

social organisation invited Tamils in Malaya and Singapore to write in thier treatments by Indian Customs officals for complaining to the Government of India.

The author has gathered 300 of these letters. A sociological analysis with reference to migrants experience in returning to India is reported in the paper. The findings, it is hoped, may help bring about a more human treatment of them when they arrive in Madras. Though planes have displaced ships in helping Tamils cross the Bay of Bengal, the study helps unravel lived experience as reported by the Tamil sojourners in Southeast Asia.

VENKATA RAGHOTHAM, DR. FUNERARY SHRINES AND DYNASTIC LEGITIMATION IN EARLY MEDIEVAL TAMIL COUNTRY..A STUDY OF THE IDEOLOGY OF KINGSHIP DURING THE CHOLA PERIOD

Sir James Frazer, the issue of Divine Kingship in cultures across space and time has remained at the forefront of historical and archaelogical research. The inscriptions of the medieval Cholas are replete with rhetorical constructs that insinuate a subtle divinity for Chola Kings. In this paper the issue of Chola Kingship and its ideological armature is studied using the inscriptional and iconographic evidence from the funerary shrines of the Cholas, the pallippaadai shrines. The question raised by the existance of funerary shrines is: Did the Cholas adopt the Devaraja cult after the manner of the Khmer kings of Cambodia? Some historians, notably Nlakanta Sastri have viewed Chola Kingship as a variant of Devaraja with the inherent tendency toward the deification of kings. This theory is critically examined on the basis of available material.

After discussing the general political and ideological trends obtaining in Tamil country during the early medievel period, we describe in some detail the architecture, iconography and ritual practices of pallippadai shrines are not sanctioned by the agmas, the Cholas found it expedient to leave the management of worship and ritual in pallippadai shirnes to the Kalamukha and the Laukilisvara ascetics. These groups seem to have enjoyed considerable political support during the period. It may be pointed

out that the all the medieval dynasties that ruled South India, the Cholas were the only one to build funerary shrines for their anoited kings.

The construction of funerary shrines is paced within the overall dynastic, political and religious history of medieval Tamil country. We argue that the construction of such shrines served to legitimise Chola Kingship by reinforcing the principle of sacred kingship. Further since the pool of potential claimants to the Chola thorne was vast, the constructions of political shrines served to disginguish a particular lineage amongst several therby bestowing retropective legitimacy upon it . The rituals followed in these temples were different from those followed in agamic temples , Funeray shrines and Dynastic be gifimation in early medieval country a study of the ideology of kingship during the chola period.

This paper aruges that medieval chola architecture can be interpreted using the methodology pioneered by Erwin Panothy, Ideologies world views and political oneness are reflected in medieval Tamil temple architecture.

VENUGOPAL AND DR. SARASWATHI TOWARDS AN UNDERSTANDING OF TAMIL FOLK CULTURE THROUGH THE VILLAGE JUDICIAL SYSTEM IN TAMIL NADU

The Village Judicial system in India in which the rural people have more faith has not been tapped so far by many scholars and hence it has been taken up for this study, to be explored thoroughly. According to great historians " At all times village was the unit of government". In the villages the two elements namely village headman and the village council, which survive to the present day, represented the last link in the claim of government control, moreover we understand that some cities and local autonomy, council existed in large villages in various parts of India, especially the Chola country where they were vigorous, the existence of the people's courts all over Tamilnadu is nothing but the continuation of the powerful village administration in the past, but in an informal manner. As the village council is rarely referred to in most sources though it certainly existed all

over India its status and power continues to be till date with efficency in the rural India, but it is not recongnised as part of the state machine.

In the southern districts of present Tamilnadu namely Madurai Ramnad, Tirunelveli and Kanyakumari some castes such as Kallar, Maravar,Nadar,Pillai and Konar are dominent and so we find many rural courts in various regions of South Tamilnadu represented by them. This kind of people's court is called in Tamil *'Panchayat'* which is so powerful in several villages that no police would enter and interfere in their affairs. The hearing of cases is known as "Kattap-panchayat".

This paper will deal with different aspects namely Real cases, recent Taimil Novels, Tamil Novels, Tamil movies and so forth to confirm that village judicial system is to be given due attention in the study of culture.

VIGNANANANDA SWAMI, LIVING WITH FAITH AND POSITIVE

Today's subject - if a person eats very well, is super-duper rich and has a lot of comforts - a large house, a mountain of income, so many devotees, or whatever - one who has, or one who does not have -they are living the same way. Sometimes we have mental problems caused by others, or physical sickness or diseases, thoughts always going in other directions. When we are working, sometimes the mind and heart don't match - we are living like a robot: the mind in one place, the heart in another place, going on like that until our life is over, but still we cannot find our own Goal, our definite Life Source. We read lot of books, according to our taste, and we eat, according to our taste, delicious 'food' by the reading the books. Consider a little bit what I'm explainging to you - this will help us to build up our loyal directions, good health and prosperity.

We're always thinking and expecting, talking words, but we do not stick with anything that we want. What we *need,* we never find - always so *distant,* so *distant.* For example. One fellow had a pet, a beautiful cat. Then he tricked the cat - he tied a small fish on a rope at the end of a long stick. He hung the

fish in front of the cat - him running, the cat also running to catch the fish - he didn't want to give up the fish and the cat could not catch the fish - some story!

So the same way, we are always doing like that - finally getting so *tired.* Then we feel, "Why am I so tired? Eating good food, good friends, a lot of work, excellent rest and everything - why so tired?" However you work, you must always have a tremendous, definite, goal. Secondly, the mind and heart must always work together - what we are doing, what we need. Thirdly, never doubt yourself. If you doubt, then you're always calculating, creating so many future thoughts and desires. The future thoughts and desires make everything seem so distant - it looks like you are too far behind, you cannot advance one or two feet, you can't.Try your best to understand - this all has to vanish. We have to fulfill our hearts, then truly, purely, you know what you want, which way you want to go. Stick with it, then all comes to you: excellent memory, wonderful health, brilliant eyes, sparkling - you can see so far, without any eyeglasses - because - beautiful proverb - "When the heart speaks truthfully, every thing will be functioning very well." The spiritual way, we call `heart-speak', it means: when the heart is pure, through by the practicals, every physical function goes very well. Eyes and ears, teeth and mouth - nothing ever gets old or decayed. What you are doing, what you want to do, what purpose - all you can easily recognize.

Another thing - if a person does not have proper memory, it is like the life has been flattened or shredded. Memory is so important. A definite goal, definite direction, is also very important. Now I am going to explain how we get all this.

Try to plunge in the *Self - practicals,* cut off your mental thoughts and creations - the empty weakness. If you trust your*self - believe* yourself - no doubt - if you really *Self - practice,* that make you like *sunlight,* bright *sunlight.* All the weakness are going to vanish, the mind becomes very crispy, easy to recognize, excellent memory - all comes.

Another thing. We have to know a little bit, through by our practical experience, about positiveness. `Positive' means: you

do not want to *doubt* yourself and you do not want to *create* too much. Over-doubt and creations, the both combined, makes you *empty.* If you go on the same way for many years, then you create so many other kinds of habits, other kinds of creations - this all makes you to fall down, then precious life is going to become emptiness. Emptiness means what? All the life you are working, you get a good income, but you cannot save. Or you are losing some other way - you may have some bad habit - all this starts eating you, then health is a very great problem. All this gives you such an extremely suffering, painful feeling.

The main thing - our success and progress comes from the Positive. Try your best to have tremendous Faith. Faith - do we know what it is? We are always talking, "Oh yeah, I know, that guy is something different. He is tricky. He may be cheating, you know - like a cockroach." How do we know that - the cheap things? Why can't we think *highly?* The way of thinking, always in the cheap directions, we lose the high way of thinking. That makes us to go more and more backwards, backwards, backwards - build up, then we always have an empty hand. `Emptiness', we call it - demons, devils catch us and bring us so many obstacles and difficulties.

Previously I expalined to you that when I left from India in 1962, the Indian government gave me ten dollars. When I left to go, first to Tokyo, Japan, I got a visa for only 90 days. The government warned me, "Swami-ji, you have only 90 days - we give you $10. Ninety days after, you must return back to India." Many times they told me. I told them, "If I don't come, what are you going to do?" "Well, Swami-ji, 90 days visa..." "Well, someone will take care of that - why do you bother about it? I'm not coming so what are you going to do?" "Well, you cannot talk like that - you have only 90 days visa..." "OK, that's fine."

Then I stayed in Japan, 1962 to 1972 - exactly 10 years I stayed there. You see, this is called, simply, Faith and Positive. Many people told me, "It's very cold, you can't find Indian food and a extra clothes are needed. Swami-ji could not bear it there! Japanese people can't speak English or any other language, very difficult..." That's the way all the people were talking. I told them, "That's fine. So what!" - Hah! - something like that. So,

the example: you need determination - Faith and Positive - that always make you to succeed and progress.

Another thing - very amazing - when I came to the States in 1973, I came here on a 4-month visa, as a tourist. Finally, after 4 months, I must go back to Japan. So here I was - teaching classes, lecturing, a lot of things - the people told me, "Swami-ji, please, don't go back. We'll all help you. Stay here Swami-ji." "OK, I'll do." So I stayed here and became an immigrant, then finally, a citizen. You see, some examples.

See the differences - tremendous Positive and Faith are needed. You can do anything, definitely you can do. The goal is yours, your life is with your goal. The main thing - very important - is the Positive, Faith and Self-Practicals. All the weakness disappear. You have to trust yourself. Trust is very important. When you trust yourself, then you can easily see others' feelings and trust others also.

Try your best to have, daily, some five or ten minutes to do some meditation, a few yoga exercises, or breathing techniques - keep going on - or chanting the mantras - either one. Build up, build up. One week or two weeks, one month or two months, three months or six months, or one year - you see the differences: gradually your heart clears up, the mind becomes straight, you know how to talk, you know how to communicate with the people - all naturally comes. Then people really love to help you. We don't tell the people, "Please come, please..." - we don't say that. *Naturally,* they come here. The same thing, we try our best to lock within us, the Positive and Faith, Self-practicals, and to *trust* ourselves. This is one of the wonderful tonics and medicines for the person's Self-developments - to be a good love and a god life.

If a person has extreme mental weakness, or any kind of unfit habits, try your best to *plunge* in the spiritual directions - some *practicals.* Within a couple of weeks or a month, or two months, gradually the habits are going to vanish, then you become something completely different. A new feeling comes and you understand all this - why we want certain things, why we have habits that make us spoil our life - all this comes to you.

Then the doubt will disappear, you feel very light and bright and so many good things come. Try our best to build up. Aum.

VIJAYALAKSHMY, DR. R. RELIGION AND TRADITIONS AS DETERMINANTS OF THE POSITION OF WOMEN IN INDIAN SOCIETY WITH SPECIAL REFERENCE TO SOUTH INDIA

The position of women in Indian socities has remained through the ages and down to this day, by and large, subbordinate to that of men. The different main religious communities, Hindu, Christian, Muslim, Jain, Buddhist - have all stressed on women's tole as reproducers, and her role on running the house and maintaining traditions. Hinduism the oldest religion had and has somewhat directly or indirectly permeated its culture and tradition throughout India, inspite of the fact that they are now various religions. Jainism and Buddhism came into vogue when Hindu scriptures and sacred texts were interpreted diversely by different authorities at different periods of time. The authority and traditions of Hinduism were questioned and as a result Jainism, Buddhism and Ajivikism were brought forth. In spite of the various religious traditions, women's position never underwent any change and to a great extent they derived their ideological and moral basis for their status in the society from religion. Islam and Christianity which came to India, the first due to the Mughal invasions and the second due to the colonialism by Europe changed mainly the religious practices. But women remained the same in their status. Infact the purdah system came into vogue mainly because of the Islamic Invasions. Whatever religion it may be, they were unanimous in denying equality to women and establishing man as the superior and the head of the family. This was further strengthened by the myths knitted around women, and the laws prescribed by these religions. Indians are not governed by one civil code but are governed by the laws of the community in which each person is born; The Hindu by law, Muslims by their own laws, Christians, Parsis, the tribals each have their own law. Hindu law even today - of course there are some amendments - gets its ideas from the laws of Manu, the Manusmrti, which was written many centuries ago. The con-

verted Christians still do not leave their old traditions and the residue left in their mind by the Hindu religion. The following words of Manusmrti, the sacred law in viewing women stands as a sample to the idea of women expected by the dominant sex.

Though destitute of virtue, or seeking pleasures (elsewhere) or devoid of good qualities (yet) a husband must be constantly worshipped as a God by faithful wife"

Such ideas of Manusmrti, still live in the Indian society through traditions, laws, courts, and judges, literature, myths etc.. There are still doube standards of morality prescribed by religion. She is expected to be chaste, patient, all suffering for the honour and reputation of the family. These factors are mystified by religious and mythical stories, Dharma sastras, fables, epics devotional songs and modern poets and popular preachers all along the history of India.

This paper will deal with the above aspects.

VIJAYARAHHAVAN, DR.R. DEVELOPMENT OF TAMIL TECHNICAL TERMINOLOGY BY THE PROCESS OF COMPOUNDING

i. To assess the capability of Tmil language in coining technical terminology by the process of compounding.

ii. To study the significances of compounding as a means of expanding Tamil technical vocabulary.

iii. To determine to what extent the different compounds are productive in word-formation.

Though the development of Tamil as a language of science and technology includes various aspects, the word-formation by various methods occupies a unique place and hence has a crucial role to play. The present paper, therefore, is conxerned only with the study of scientific and technical terminology in Tamil by the method of compounding.

The study may be useful to understand the underlying prin-

ciples involved in the word structures of Tamil and to apply the same in the scientific and technical word-formation.

The study of compounding includes the following:

I Compounds : Determinent + Determinatum

II Compound Nouns : a. Casal compound, b. Adjectival Compound, c. Verbal compound, d. Cumulative compound, e. Comparative compound.

III Compound Adjectives : a. Affirmative compound adjectives b. Negative compound adjectives.

Modern coinage of the scientific and technical terminology in Tamil based on 'compounding' has gained rapid acceptance due to its economy and considering as a better alternative than forming a sentence or a phrase. Tamil scientific vocabulary has been invaded by a number of compounds, some of which are almost unknown outside the scientific world.

VIVEKANANDAN, R. THE INFLUENCE OF SPOKEN TAMIL ON WRITTEN TAMIL

It is said the first language is 'caught while the second language is taught. The spoken, in formal Tamil can be caught by the learners, obviously. But the formal/written form is not 'caught'. The fact is, it is this variety which becomes the yardstick to measure the students' competence. Naturally, it warrants more attention on the part of the teachers and learners. This paper focuses upon the errors in the written Tamil, Suggests some remedial measures and pleads for more research in the area of TLT.(Tamil Language Technique)

The paper contents that attention has not been paid to systematically expose the learners to the gap between the spoken Variety and the written form of Tamil. But for one or Two exercises in the text books which project the spoken variety as a 'wrong' form, the learners are not taught of this common linguistic phenomenon. Nevertheless, an error analysis done on some of the composition works by the students reveals that

over 40% of the errors committed by them stem out of the above mentioned problem.

These errors are due to the differences that exists between the spoken and the written form at the phonological, semantic and syntactic levels. Besides these sociolinguistic factors too ontribute to the errors,. There is one more dimension to the problem which needs attention. Owing to the diaglossic nature of Tamil, there is a tendency among the teachers to consider the spoken form in toto as coarse and vulgar. Obviously, not all of the terms can be dubbed so. So the paper pleads for increasing the awareness of the teachers to distinguish between the really unacceptable the major 'errors' and the other minor errors.

Remedial measures suggested:

1. Carefully prepared written exercises to eliminate to eliminate 'errors'. The materials are to be different from the comventional ones in that, the practice given will not be based on words or single sentences but on discourse.

2. Allowing room for greater exposure to the written form through reading.

3. The exposure of students to formal spoken form of Tamil by making them listen to Radio/T.V. News Bulletins.

In this, instead of baffling the learness by simply scoring out the spoken Tamil words which they freely use in their written composition, we have to educate them about this phenomenon.

YAMASHITA, HIROSHI AIYANAAR WORSHIP: ITS SINGIFICANCE AND PROBLEMS IN THE RELIGIOUS HISTORY OF SOUTHERN INDIA

Historically, the cult of the god Aiyanar and related godlings is to be found only in the region south of the Godavari River in Southern India. However, today, although popular throughout Tamil Nadu, it generally predominates in the central and southern areas of the state, including the Kaveri delta region. The intensive field survey for the present study was conducted in

this region in view of this fact.

Above all, the most distinctive feature of Aiyanar is the fact that this god is almost without exception enshrined together with other male deities within the same temples. In other words, within the precincts of an `Aiyanar Temple' we find not only a sanctury dedicated to Aiyanar, but also invariably the shirine(s) of other god(s). Hence an Aiyanar temple in itself, as a matter of course, constitutes a `temple complex,' and Aiyanar is looked upon by the villagers as representing the `chief god', as it were, of the gods enshrined together within the same temple. This fact has often been overlooked by researchers, and by this oversight they must be considered to have overlooked a phenomenon of some importance when considering the essence of Aiyanar and his cult.

On the basis of my fieldwork on the Aiyanar cult of the village setting including the Kumbhabisheka procedures as well as the survey on related literary materials on this subject, it is to be shown that while the god Aiyanar shares certain features with Karuppu and other male deities in his temple complex insofar that he is made the object of worship within a particular locality, in several important respects he also exhibits major differences when juxtaposed with these gods. The present study will also show that although on the one hand he exhibits evidence of Brahmanical characteristics, in regard certain points, such as relations between the divine and the faithful, he is endowed with qualities fundamentally different from Siva, Visnu and other major bhakti gods.

This papar will subsequently suggest why Aiyanar, unlike his Keralite counterpart Aiyappan, failed to emerge as a major devotional deity in the historical development of his cult in the Tamil country.

YANAGISAWA, HARUKA THE GROWTH OF RURAL INDUSTRIES IN TAMIL NADU AND THEIR DOMESTIC MARKETS, 1900 - 1950.

The South Indian economy witnessed the growth of small-scale rural industries, such as rice mills, cotton ginning factories, oil mills, and bidi manufacturing, as well as the expansion

of cotton spinning mills, in the period between the two world wars.

This paper aims at clarifying the socio-economic background of this development, particularly focusing on the creation of new demand in the domestic market for these products. Some of these products had been typical export commodities. In spite of a serious decline in the export of these products, the expansion of domestic demand stimulated the growth of these industries. For example, while the major portion of cotton produced in South India mills in the 1930s. The main part of the production of groundnuts, a typical export product in the 19th century, was used for the production of oil for the consumption of local people in the 1930s.

The paper highlights changes in food habits among rural people as the main factor that created the demand for these products. Rice has been consumed mainly by the higher classes in the last century. But in the first half of this century, it became a common food for many classes of people. While in Tamilnadu the higher classes consumed raw rice, the poor people ate par-boiled rice which was par-boiled and hulled by rice mills. The increase in the number of rice mills was mainly attributable to this new demand from the poorer class of people. The increased domestic demand for groundnuts was also largely due to increased oil consumption by the lower classes of people. Demand for bidi was much clearer, since it was mainly consumed by the lower classes. The case of cotton was slightly more complex. It has already been served that the south Indian handloom industry not only survived the competition from factory products but also developed several new varities of cloth, some of which were demanded even by the poorer people. Growth in the hand weaving industry stimulated the development of cotton spinning factories in south India, to which the cotton ginning factories catered. Thus the development of rural industries was backed by these changes in consumption patterns among the lower classes.

The paper suggests that this change in the consumption pattern of the lower classes was partly a reflection of the desire of poor people to emancipate themselves from the dominant class of landowners in rural society.

ANBARASAN,N. LEAP OF TAMIL IN INFORMATION TECHNOLOGY

This paper presents a study on the leap Tamil has taken in Information Technology. A detailed study on the available technology and requirements of such technology was made. It also explores the various fields where Tamils can be used effectively.

There are countries in the world, which use their language to the fullest possible, like education, information management, communications, publications etc. Eventhough the Tamil language as such is rich enough to be used for anything, we lack in implementing them, may be due to lack of awareness, lack of technology, etc.

Nowadays, the language is gaining base in administration, but not to the fullest extent. There are various fields or applications where this language can be used effectively. They are financial institutions, treasury, electricity board, revenue department, land records, excise, etc.

When we look into the history of development of technology for language, we come across so many solutions which have been successfully implemented, like specialised dedicated systems, specialised softwares for various applications like word Processing, Desk top publishing, Database management etc. But there is no data portability among these softwares/systems. DOE has taken steps to standardise the data coding, and keyboarding mechanism by setting up a standard known as the ISCII standard.

It is felt by the author that the ISCII standard has some shortcomings and it is high time to analyse and set apart these shortcomings. A detailed study on the language and standard was made. For eg, sorting and indexing of Tamil data in database applications would be incorrect when this standard is used. Searching of data would also be inefficient. Considering the fact that sorting and searching are very essential and compulsory in database applications, the author thinks that it is a serious disadvantage. The paper focusses on the advantages and disadvantages of the standard. An alternate coding method and keyboarding mechanism is also suggested.

AYOTHI, DR.V. INFLUENCE OF FREUDISM ON TAMIL FICTION

In the later part of the 19th century. Indian writers wrote novels imitating the works of English novelists like Walter Scott, Charles Dickens, Thackery, George Eliot and Henry Fielding. Then they came under the influence of writers like Bernard Shaw, G.K. Chesterton, Thomas Hardy, Rudyard Kiping and George Meredith after the First World War and under the influence of Americal novelists like John Steinbeck, Hemingway, Sinclair Lewis and Upton Sinclair during the post-Second war period.

Tamil novelists of the last two decades have recorded the influence of writers like D.H. Lawrence, James Joyce, Kafka, Sartre and Camus, psycho-analysts like Freud and Yung and great radical thinkers like Karl Marx and Lenin. In this paper, I propose to study the influence of Freudism on Tamil fiction. The philosophy of Freud includes of freudism on Tamil fiction. The philosophy of Freud includes a detailed analysis of several aspects of human nature including man-woman relationship and the vitality of the sex instinct. Tamil novelists like Jeyakanthan, T. Janakiraman and Indra Parthasarathy have based many of their novels on Freudism either through direct influence of Freud or through novels of D.H. Lawrence. Sex looms large in these novels in all its biological, psychological and metaphysical relations.

The study would show that Jeyakandan is most modern in his treatment of sex in his novels like Cila Nerankalil cila Manitharkal, Oru Natikai Natakam Parkiral, Rishimulam and Oru Veedu Oru Manithan Oru Ulakam. Rishimulam and Indra Parthasarathy's Manakuhai and Veshangal are based on Freud's theory of `Oedipus Compex'. The sons in Rishimulam and Veshangal and the father in Manakuhai are full of abnormal sentiments. The sons love their mothers almost like lovers. The father is unable to move out without the company of his daughter. T. Janakiraman's `true-to-life' treatment of the theme of man-woman relationship in his novels is highly commendable and worth researching.

BLACKBURN, DR. STUART KAMPAN IN KERALA: IRAMAVATARAM IN PERFORMANCE

Kampan's great epic is not simply a text, but a tradition, which borrowed from diverse sources and which continues to change in the performances of shadow puppet play in central Kerala. This paper will identify and discuss the major additions, both in narrative content and interpretative tone, that these pupppeteers have made to the epic text. In particular, the Surpanakha episode and the Vali episode will be analyzed. The point, however, is not that these are not alterations to Kampan's text but that they continue the long tradition of shaping and reshaping the Tamil story of Rama.

CHELLAM, V.T. THE EARLY TAMIL LITERATURE OF FIRST MILLEUNIUM B.C: THE CRUCIAL PROBLEMS IN ITS DATING

The earliest Tamil grammar, Tolkappiyam the eight anthology and ten songs stand as mile stones in the literary history of Tamil language. The anthology and songs dealing every day life of a block of people, in a set geographical area in a particular age-representing an anthrapocentic secular age has no parallel in the literary history of Indo-gangetic plain.

Still the dating of Tolkappiyam, Anthology & songs posed conundrum due to different errors created by early Indian Historiography headed by culture idealist school of 18th century and imperialist school of 19th century.

1. The transition of Tinai social order to varna social order not explored-hence post dating of Tolkappiyam by scholars from outside Tamilnadu.

2. The Nanda Mauryan problem in sangam literature as provided by Mamoolanar, Mocikiranar Athireyanar etc - its intrepretations need re-in-terpretation.

3. Over all cultural and linguistic evolution on Indian scene and the role in Tamilnadu

4. The gross identity error in uniting velkeghu kultuvan of 5th decad of 10/10 and ceran senguthuvan of silappadikaram, the identity error in uniting Karikala colan of Porunararrupadi and Thirumavalavan of Pattinappalai - bringing down 400 years history to single generation - miscalculation of the age of anthology.

5. Re-intrepretation eliminating errors & fixing dates of Tolkappiyam and the age of anthology and songs.

FRANK HEIDEMANN, DR. LEADERSHIP, MIGRATION AND MODERNITY IN TAMIL SOCIETY SUMMARY AS INTRODUCTION

This paper stresses the importance of labour migrattion for the development of contemporary Tamil concepts. Firstly, I shall try to show that two ideal types of leadership can be distinguished, one roots in the idea of tradition and the other is based on an imagined modernity. The traditional leader is a local man in the village. he inherits his office, his authority is based on kinship, caste, territory, etc. The modern leader is a self-made man, his office is often linked to a political party, trade union or association and can be transferred to other persons. His clientel does not necessary stem from a particular village or belong to a distinct caste. *The concepts of the traditional leader and of the modern leader correspond respectively to two aspects of ideology, i.e. tradition and modernity.*

Secondly, I shall argue that the early form of labour leaders do not fit into either category. The are called Kanganies (or maistries) and guided the landless and unemployed poor from theirr native villages to remote coffee-and tea plantations in the western ghats or overseas. On one hand the kangany was a self-made man or he received his role from a British planter, his status was based on the secular values of the modern economy, but on the other hand he legitimized his office in traditional terms, he utilized the tradition (on which he equally depended), he used and undermined the concept of caste at the same time. *The*

kangany therefore represents a type of leadership which rests equally on tradition and modernity.

Thridly, I should like to refer to the concept of Modernity and the Kangany's impact on the conception of leadership. Even though I will refer to some historical dimensions, I do not suggest an evolution from tradition to modernity, because both concepts are relative to each other and constitute a unity rather than separating historical epochs. Without discussing case studies or the pragmatics of the political arenas, I should like to focus on the common ideas of leadership. Critics might argue that I neglect realities and just emphasize on concepts, but in my view ideology is as social intercourse.

LEADERSHIP: TRADITIONAL AND MODERN LEADERS

In each village or cluster of villages matters of general interest are negotiated in council meetings often called panchayats. This old institution was once a focal point of village politics and constituted a general framework for public affairs. The panchayats are still active in most villages, but as a rule they have lost much of the autonomy because the Indian Union with a parlamentary system, lwas and a police force constitues an external framework. However, old ideas of leadership remained. They can be subsumed roughly in two categories: caste leadership and village leadership. Both types of leaders call for Panchayats, where the caste-members or the villagers assemble. Generally speaking, the village panchayats are of a greater importance, since inter-caste relation, the organisation of the annual temple festivals and disputes are discussed. The important men are members of a dominant caste, and disputes are discusses. The important men are members of a dominant caste, and one of them usually holds the office of the village headman. Caste leaders and village leaders share several core characteristics: Both are responisble for private and public affairs, they are holistic leaders and hold a hereditarry office. They are responsible for the organisation of rituals and usually obtain an important role in the procedure; often they join the pujari and lead together with him a procession through the street, village, or region. Often informal leadershipps gain public acknowledgement after the inauguration of a shrine or temple and the performance of the first

rituals. To sum up, the major three pillars of caste and village leadership are: inheritance of the office in the partrilineage, public performance in panchayats and organisation of rituals. With reference to the concept of leadership, the idea of tradition is an order based on caste, territory and religion.

GNANAPRAGASAM, V.M. ECOLOGICAL CONCERN OF SOME CATHOLIC SAINTS AND SCHOLARS

Concern for nature is a timely and topical theme of today. It is fitting to inquire whether the tradition of Catholic saints and scholars shows the way in this ecological crisis.

Irenaeus of the second century held that nature, even after the fall of man retained its original goodness; that nature was created not for man alone but for God.

Augustine of the 5th century saw that human utility was not the sole reason for the existence of creatures, that these existed for the beauty of the whole creation which is the glorification of God. He asserted that the punishment of Adam's sin affected only the human nature and not the cosmos.

The Middle Age were characterised first by widespread alienation from nature but later by remarkable appreciation of it. Francis of Assisi was a popular saint because of his simplicity and closeness to nature; the sun and moon were brothers and sisters for him.

Thomas Aquinas affirmed nature and denied nature in the sense that he asserted that all creatures - human and non human - are created by God but only the humans return to God, that the non-human creatures exist only to fulfil human needs on earth.

In Tamil Nadu John de Britto of the 17th century lived often in forests and desired that after his death his body should be thrown in the forest to become food for birds and beasts. Beschi of the 18th century has examples in his Thembavani for considering nature as a ladder to God, for describing nature in its fecundity and for relating natural beings with humans as members of the human family.

Teilhard do Chardin of the 20th century had an ecological aspect with man at the centre; man has solidarity with nature, only as a passing stage which must be left behind as man rises higher. Thus there are ups and downs in the ecological attitude of some Catholic saints and scholars.

HAZENA BEGUM, V. DR. SIDDHAR SCIENCE OF ALCHEMY

Alchemy is the chemical science established by Siddhars, the ancient scholars of Tamil land. They appplied their knowledge of alchemy in the preparation of Medicine which is concerned mainly with promotion. They had pharmaceutical expertise of converting hard and insoluble metals and minerals into therapeutically potent parpam and chenduram using the process of calcination in which they used herbal juice to eliminate the toxic property of drugs.

`Muppu' occupies the prime place in alchemy and it is specific only to Tamil alchemy rather than to any system of Medicine. `Muppu' serves as a catalytic agent in the preparation of Kalpa drugs and without it no alchemy is feasible and nor rejunevation is possible. So it is essential to understand the unparreled knowledge of siddhars in the field of alchemical science which is mainly based on chemico metallurgical process, and the same will be discussed with modern perspective in this paper.

HIKOSAKA, DR. SHU. THE BUDDHA'S STATUE - SOME UNIQUE FEATURES OF SOUTH INDIA

In this paper I have discussed the uniqueness of Buddha's sitting posture in South India. So far there are many scholars who have studied about the Buddha's statue in various aspects. Among them the variation of Buddha's sitting posture also have been studied by many scholars. However, the systematic period-wise and area-wise study have not yet been done. Here I will discuss the origin and development of Buddha's sitting posture in Tamilnadu. We may call this sitting posture as South Indian style. I will also discuss the spread of this South Indian style in other Asian countries.

HUDSON, DR. DENNIS TIRUMANGAI'S FIVE POEMS ABOUT NANDIVARMAN II PALLAVAMALLA (731-796)

On the basis of information provided by Tirumangai in five of his poems, we can identify the occasions for those poems, which were liturgical events in the life of his Bhagavata emperor, NandivarmanII Pallavamalla. The poems celebrated four identifiable events: Pallavamalla's consecration as a Bhagavata emperor at Attiyur and Sri Rangam (c.753-754), his performance of a prayascitta ceremony in Nandipuram, his construction of the Parameccura-vinnagaram (Vaikuntha Perumal Temple) in Kancipuram, and the sponsorship of a festival at Tiruvalikkeni (Madras). This paper will, discuss the manner in which Tirumagai described those events and its implications for understanding his poetry.

ISRAEL, DR. M. TAMIL TRADITIONAL GRAMMAR VIS-A VIS COMPARATIVE DRAVIDIAN

The purpose of the paper is to discuss the possibility of interpreting the various grammatical information available in the Tamil traditional grammatical works in the light of the results of the comparative Dravidian Linguistics.

The traditional grammatical works in Tamil have already been studied with the help of the existing commemtaries, comparing the language of the literatures of the corresponding age, the language of the inscriptions and sometimes with the metalanguage, from the point of view of modern linguistics, relating to the usages of current dialects of Tamil and also in terms of the history of the Tamil language. However certain areas of unintelligibility have not been fully deciphered.

With the advancement of comparative Dravidian studies in the recent past, it is realized that by applying the knowledge, various grammatical informations which are little known even from the commentaries and other descriptions of the later-day scholiasts and scholars and which require further clarification and understanding can better be interpreted and certain areas of unintelligibility in them can very well be deciphered. This

proposition is not only advocated but also substantiated through a few samples so us to facilitate as guidelines for future investigation and further research in the area.

IYER. K.G. CHANGES IN AGRARIAN STRUCTURE IN TANJAVUR DISTRICTS INTERFACE WITH THE PEASANT MOVEMENT

The Agrarian structure in Tanjavur district can be safely divided into two socio-ecological zones i.e. East Tanjavur and West Tanjavur (Nagapattinum district and Tanjavur District, respectively, which is not bifurcated into two districts). East Tanjavur was characterised by landlordism, agrarian inequality, class and caste polarization, exploitation of agricultural labourers and tenants as also social atrocities. West Tanjavur on the other hand was characterised by lower level of agrarian disparity, agrarian hierarchy as opposed to class polarization and caste-class divergence as opposed to class-caste polarization.

The Peasant Mobilisation in Tanjavur district started in the early forties under the leadershipp of the Communist party. Initially they mobilised the peasants on the issues of pannaiyal's exploitation, social atrocities against scheduled caste, rack renting of tenants and the like. The mobilisation yielded partial success of the momentum of the struggle was continued in amore radical way in the fifties that the major thrust was on tenants exp[loitation, mobilisation in the fifties resulted in reducing rents to 40% (which is now 25%) and the legal recognition of tenants as Regd. tenants in the sixties. The major thrust of the movement was wage issue to men and women agricultural labourers. The escalation in tension led to the kilvenmeni incidence in which 44 labourers were burnt alive by the land-lord Organisation. As a consequence, a successful wage settlement ensured in the early seventies. The subequent event in the seventies and early eighties lead to the Landlords disposing away their lands and consolidation of the Peasant Movement and Peasant Organisation in East Tanjavur. The peasant Movement was relatively weak in West Tanjavur, as the agrarian structure and the objective conditions were not very favourable for peasant movement in this ecological zone. As a result the expolitation of the agricultural labourers and land constrainsts still continue in West Tanjavur.

The situation during the last one decade has broadened the new element of uncertainty in the agrarian set up in the both East and West Tanjavur This is due to Cauveri water dispute between Tamilnadu and Karnataka resulting in irregular flow of irrigation water to Tanjavur canals. As a result of this the conditions of both the cultivators and agricultural labourers in both the areas have declined. The Tanjavur districts which were producing 3 crops of paddy have now been producing only one or two crops at the most. This has brought the depression on the scenario to the otherwise fertile tract of Tanjavur district.

JAYARAMAN RAJA, TAMIL MIGRATION TO AUSTRALIA

The history of migration of Tamil-speaking people to Australia is part of the history of migration of the so-called `Asians' to this country. In this country, the term Asians refers to all those people whose origins link them with various place in greater Asia including West Asia, South Asia, South - East Asia and East Asia.

The Modern history of Asian migration to Australia can be traceed as far back as the early and the middle parts of the last century. In the early days, the Chinese formed the major Asian Community in the country. The early Indian immigrants came largely from the eastern and northern parts of India. Originally, it seems that most of the Tamil-speaking immigrants came mainly from South India, but for the past 15 years or so a large number of Tamilians have immigrated from Sri Lanka, Malaysia, Singapore, Fiji and South Africa.

It is difficult to provide any accurate figures on the size of Tamilian population in the country, but it is estimated to be around 30. 000 people spread out in major Australian cities such as Sydney, Melboume, Perth, Brisbane and Adelaide.

The major theme of this paper is to examine continuities and changes in the Society and Culture of Tamilians with particular reference to those living in Sydney. This paper will show the role of language, religion and ethnic associations in the preservation and advancement of the Tamilian identity in the country. It will explore the Social and cultural linkages between the

Australian-Tamilians and Tamilians in India and elsewhere in the world. Finally, it will also assess the sources of tensions and conflicts within the Tamilian community in Sydney.

PALANIPPAN, DR. V.M. THE NEED TO REVISE HEALTH CARE LAWS IN DEVELOPING/DEVELOPED COUNTRIES TO PROTECT AND ENHANCE THE PRACTISE OF TRADITIONAL MEDICINE

This paper discusses the historical development, existence, downfall and revival of Siddha and Ayurvedic medicines. The shortcomings of Western medicine, its undue domination at world-level and biased governmental protections have also been discussed. The need to revise the health-care laws in several of the developing and developed countries to enhance the practise or traditional medicine has been brought to recognition.

Most of the indigenous medicines and healing systems aim towards keeping a man diseasfree. They are designed to prevent and cure diseases. Whereas, the Western medicine is preoccupied with objectives of essentially clearing the symptoms of diseases. The undesirable, often dangerous side-effects of the drugs used in the practice of the Allopathic system is nothing new to the people. But yet, they go for it. There appears to be less logic here. Why should it be this way?

It is common knowledge that in all the countries where Western medical practice is in force, the governments offer full protectionism to it by preventing in the name of law any other indigenous medical system from developing or advancing to any better degree.

The modern and powerful mass media such as television, raido, newspapers and the like freely promote Western medicine, whereas even paid advertisements are denied to the indigenous medical practitioners. They are often criticised as quacks for claiming a total health care system, or for their holistic approaches. Indigenous medical practitioners and newspapers supporting them are frequently penalised for letting the people know of their success stories. Every country has a wide variety of laws in enforcement to suppress traditional medical practice.

The practitioners are often harasses and intimidated by the guardians of Law, often formulated by the Western medical pracitioners.

The irony is, the supporting scientists in favour of the Western medicine are encouraged by all possible means to inquire into the many indigenous medicines, `steal' their knowledge, exploit the herbs, modernise the extraction methods, use them for the promotion of the Western medicine, and ignore totally the contributors and the very medical system that provided them the details. This should be considered as an unethical exploitation, for these people will be forced to buy back the processed drugs spending frighteningly large sums of money.

The grip should be relaxed. Even if countless billions have been spent for the upkeep of the Western medicine, the time has probably come for the formulators of Laws, to compromise with the situation.

PETERSON, INDIRA VISWANATHAN LAND, LANDSCAPE AND SOCIAL RELATIONS IN 18TH CENTURY KURAVANCI DRAMAS FROM TIRUNELVELI DISTRICT

The Kuravanci, a Tamil pirapantam genre which became highly productive in the 18th century, particularly in the Tirunelveli and Thanjavur districts, features as its principal characters a Kuravanci or Kuratti fortuneteller and her husband, the birdcatcher Cinkan, itinerant members of the hill/forest hunting tribe called ``Kuravar''. In this paper I examine the Kuravanci play's portrayal of these wilderness figures in relation to the hills, and to the temple, the agricultural landscape, and the people of the temple-town where they come to ply their trades. The Kuravanci drama demonstrates the enduring centrality of landscapes and particular places in Tamil literature, showing at the same time the 18th century genre deploys these elements in ways that are significantly different from their use in Tamil Cankam and early bhakti literature. I argue in this paper that the popularity of Kuravancis and other folk-based genres in the Tirunelveli district is a literary expression of the rapidly changing social relations and relations to the land in this area of Tamilnadu in an era of

fragmented kingdoms and principalities ruled by ``little kings'' (Palaiyakkarars, ``Poligars'') from diverse linguistic communities and from socially marginalized groups. Through my analysis of the *Tirukkurralak Kuravanci, Tirumalai Murukan Kuravanci,* and other Tirunelveli Kuravancis, I show that the Kuratti and Cinkan function as mediating figures between the agricultural civilization and the wilderness regions, a mediation crucial to the rulership of the Palaiyakkarars. I also establish the central role of the temple in expressing the interests of diverse populations in relation to the land.

RAMASWAMY, DR. K. TAMIL DIGLOSSIA AND SECOND LANGUAGE TEACHING

The purpose of this paper is to discuss some of the issues in handling Tamil diglossia in the context of teaching Tamil as a second language. The strategy of successively introducing the two varities of Tamil, spoken and written and the issues pertaining to the order of introducing (spoken to written or written to spoken) is discussed in detail in this paper incorporating the earlier studies. It is suggested towards the end of the paper that the strategy of simultaneously introducing both the varieties, the written variety for reading and writing and spoken variety for speaking only, would be an effective alrternative.

PAULINE, KOLENDA NATTATTI NADARS OF NANJILAND : AN ENDOGAMOUS CASTE, A MARRIAGE-NETWORK.

Nanjiland is the southern two taluks of Kanyakumari District, Tamilnadu. The Nattatti Nadars living in Nanjiland are descendants of migrants from Tinneveli District, expecially associated with the Zemindar of Nattatti. They are primarily cultivators of paddy, cocoanuts, bananas, and groundnuts, but their occupations are very diverse, including teachers, shopkeepers, agricultural laborers; hence they are diverse in income, education and style of life. However, those located in fewer than a score of hamlets marry almost entirely among themselves. Thus, the Nattatti Nadars of Nanjiland are a very small jadam endogamous caste-a set of families who marry entirely among themselves and have done sop for a number of generations.

While virtually all Indians are members of castes and of such endogamous sub-castes, the social structure of one of these endogamous groups has seldom if ever been documented in full detail. The author has been engaged in such documentation for some years. This has involved interviewing families in the intermarrying hamlets house to house to record present family composition, age, sex, education and occupation of all members, collecting the genealogies of the household heads, specifying the families linked by marriage and the closeness of relationship of husband and wife, tracing out in and out-migration. There have been a number of problems in collecting such oral data, and a number of problems in analysing them.

The proposed report would cover demographics such as numbers of persons, numbers of households. distributions by age, sex, education, and occupation; patterns of marriages with respect to village locations, indi peeru (surnames or gotras), closeness of relationship between spouses; strategies in the arrangement of marriages; freqiencies of polygyny, divorce, widowhood/ widowerhood, spinsterhood/bachelorhood; patterns of out-and in-migration, intercaste-marriages, interreligious marriages, and to the extent possible, a discussion of changes in these patterns.

MANICKAM, T.S. INFLUENCE OF TAMIL ON THYAGARAJA

Thygaraja whose songs are dominating the carnatic music concerts in Tamil Nadu was born in Thiruvarur. It is learnt that his father Rama brahman was an expert in delivering lectures on Ramayana. But we do not know the language in which he was delivering Ramayana lectures in the early eighteenth centuary in the heart of Tamil Nadu. This has to be enquired into.

It is said that the presiding deity of Thiruvarur, Thyagaraja peruman appeared in the dream of Ramabrahmam ordered him to shift his residence to Thiruvaiyaru. Thulajaji the then Maratha ruler has presented a house with land to Ramabrahmam situated in Thirumanjanaveedhi in Thiruvaiyaru.

Sundaramudaliar a rich land lord of Kovur residing at Madras requested Thyagaraja through Upanishat Brahmam of

Kanchipuram to visit Kovur. Thyagaraja visited Kovur and composed five songs on Sundareswarar the presiding deity of Kovur.

Thyagaraja composed songs on Panchanathiswarar of Thiruvaiyaaru Dharmasamvardhini of Thiruvaiyaaru, Varadarajapperumal of Kanchipuram, Thiripurasundari of Thiruvetriyur, Thiruvenkatavan of Thirumalai, Ranganatha of Thiruvarangam. Saptharishiwar and piravirutta shrimathi of Thiruttavatturai-now know as Lalgudi. Thyagaraja has rendered two songs on Nagappattinam which he visited along with his wife. It is said that he has sung on the deities of sholingar, Chrikazhi, and Thiruvallikkeni.

Author of the paper propose to show that,

1. Thyagaraja having born and bred up in Thiruvarur and Thiruvaniyaru was exposed to Tamil influence,

2. He was aware of the folk utterances of Tamilnadu.

3. The sanskrit words (tatsamaand tadbava) found in his songs are similar to those used in Tamil.

In addition to identifying Tamil words and phrases used by Thyagaraja in his songs and classifying them.

MARUTHAM, P., DR. R. VENKATACHALAM
THIRUKKURAL IN MENTAL HEALTH - AN EMPIRICAL APPROACH

With the growing awareness of the relevance and appropriateness of Indian concepts of mental health, attempts are being made in India and abroad to test the efficacy of Indian concepts in mental health, as given in the Vedic, Upanishadic and Epic literatures as well as in the medico-religious texts. Similarly we venture to test the efficacy of the concept of mental health in Tamil classical literature ``Thirukkural''. ``Thirukkural'' is ancient yet applicable to the present social conditions; unique yet universally acceptable; secular yet spiritual, It is found that ``Thirukkural'' gives suggestions for adaptive behaviour in all three aspects - viz. congnition, cotation and affect.

The study focused on empirically testing the efficacy of ``Thirukkural'' in assessing the psychological problems. For this an inventory based on the ideals - maxims is developed. The assumption is that ``Thirukkural''gives ideal norms for better living. A psychological interpretation of each `adiharam' (chapter) predominantly of humanistic nature is given. Items are framed using these psychological interpretations to form the inventory. The items thus framed are evaluated by scholars to see whether they reflect the psychological and the suggestions given by the scholars the items are reframed. This reframed inventory is distributed to a large sample drawn from the general population, along with, a few other standardised psychological tools for empirical testing. Appropriate statistical analysis of the date is done and interpreted. The ultimate goal of this test study is to develop a psychotherapeutid model gleaned from the maxims proposed by Thiruvalluvar for better living.

MENON, DR. A.G. ROLE OF THE TAMIL LANGUAGE DURING THE DUTCH COLONIAL RULE IN CEYLON AND SOUTH INDIA

The presence of the servants of the Dutch East India Company in Ceylon and South India during the 17th and 18th centuries contributed significantly to our knowledge of the language and culture of this wide region. Though trade was their main motive, their contact with local people resulted in linguistic and cultural diffusion. Protestant missionaries, Company officers and merchants maintained close contacts with the local Tamil and Malayali communities.

Numerious meetings took place between the servants of the Dutch East India Company and the delegations sent by the local rulers. For example, in 1676 after a very difficult negotiation between one Ekoji (head of Tanjavur) who was representing the Padusha of Bijapur, and the representatives of the Dutch Company, the two parties produced a contract written in Tamil and engraved on a silver plate. Negotiations with Telugu local chief resulted in a contract written in Telugu. Similar contracts are also available from the Malayalam area.

Druing the two centuries of their stay, many such meetings took place. In the light of the frequency of such negotiations the sharpness of the agreements and the commericial interest of the Company, the following questions arise. Did the company develop any policy to deal with the strange languages of the East? Did they actively learn the language or did they continue to work with middlemen? Or did they try to introduce Dutch in the areas where they had an important commercial interests? In the context of the above questions, the present article tries to analyse the role of Tamil during the Dutch presence.

Another aspect of the present retrospective study is the evaluation of the Tamil linguistic material which came into existence through the Dutch contact with Ceylon and South India. Apart from the many reports. Tamil grammars and dictionaries were also produced by Dutchmen. How far are they helpful to reconstruct the (colloquial) Tamil of the 17th and 18th centuries? The present paper makes an analysis of the available Dutch records to find answers to the above questions.

MUTHIAH, DR. I THE SPACE OF A FOLK GODDESS WORSHIP RITUAL - SOCIO - SEMIOTIC ANALYSIS

This paper seeks to give Socio - Semiotic interpretation of the space of a folk goddess worship Ritual.

The analysis has four objectives: viz.

1. To give a detailed account of the space used in the worship ritual.

2. To classify the ritual space.

3. To explore the ritual as well as the social meaning of the space of the worship ritual.

4. To explain the power politics implied in using the for the Worship ritual.

For the analysis data were collected from two sources.

1. An open-ended interviews with the priest of the Folk

Goddess, Cellattamman, a large number of male and female devotees and the administrators of the temple.

2. Detailed observation of the Nine days festival active/

In the first part of the paper a detailed account of the Folk Goddess Cellattamman is given. In the second part, the space of the worship ritual is elaborately described also an attempt is made to classify the space of the worship ritual. In the third part, an attemppt is made to explor ritual as well as the social meaning of the space. Fine the power politics implied in using the space for the is explained.

RAMIAH, K. THE PATTERN OF TAMIL LANGUAGE USE AMONG TAMIL PUPILS IN SINGAPPORE.

Language is a powerful social force that does more than covey intented referential information our views of others - their supposed capabilities, beliefs and attributes we determined, in part by inferences we make from the language features they adopt. In addition, some important decisions that govern our prospects and social welfare are also shaped by language performance (Aaron C. Cargile, et. al. 1994) Linguists and sociolinguists (Labov, 1975; Trudgill, 1986) in the past presented the view that by using the present, we explain the linguistic past and perhaps we may foresee the future (Tamils, 1990)

When one group of people begins to live together with another group which speaks different language, its language is subject to two facts either it continue to be used by one or both groups in most social contexts or it is given up and replaced by a new one, which is used social domains. The former process is called, ``Language Maintenance'' and the latter ``Language Shift'', or Language Death, if the first language is no longer used (Ningsheng Xia 1992). Language maintenance and language shift that is one aspect of linguistic that has attracted the interests of many sociolinguistics.

The collapse of the former Soviet Union and the powerful resurgennce of language loyalties in various Eastern European politics the rapid economic unification of multilingual Europe,

changing global patterns of immigration, and global economic difficulties have coalesced to create new linguistic condition and focus attention on long existing, linguistic inequalities. These conditions have brought into serious question the western notion of an idealized.

SASKIA KERSENBOOM, DR. MUTTAMIL: TOMORROW'S MULTIMEDIA

The recent invention CD-I (Compact Disc Interactive) may mean a major breakthrough in the field of Tamil scholarship, teaching and lasting representation of the performing arts. This Compact disc (CD) combines word, sound and moving image; thus, it comes close to the Tamil genius of Muttamil.

Dr. Saskia Kersenboom, author of Nityasumangali, devadasi tradition in South India (1987) has prepared such a Compact disc for the world of scholars and artists to experience and test for themselves.

As a student of Sanskrit, Tamil and the performing arts of Carnatic music and dance, she realised that the concept of MUTTAMIL, the threefold Tamil, is both ancient and ultra-modern. Iyal (word), icai (musical sound) and natakam (mimetic dance) cannot be represented on paper but can be digitalised on a Compact Dixc. Saskia Kersenboom has undertaken to edit one example of Tamil literature on CD-I. This Disc is called Bhairavi Varnam and forms part of the publication The Life of the Text (Oxford, 1995) on traditional Tamil literature.

The arts of Muttamil have always expressed themselves in performance and oral transmission. Prayoga reigns supreme but is hard to appreciate for the outsider. Scholarship, literary criticism and analysis make use mainly of the `word', either written, read or spoken. When compared to the natural resources of Tamil ilakkiyam, that is recitation, music and dance, most scholars feel that their books are a `poor performance'. Moreover, it was technically not possible to deal on paper with the critical, artistic ilakkanam, that makes up the performance.

CD-I can do all that: it can record moving image, musical sound, spoken and written words, and, in addition it can `open

up' the world - behind-the-performance on what is called `inter-active demand'. The user of a compact disc who plays lthis disc on a Television set, may request the program (by means of remote control) to answer various questions as to `how' the performance is composed and created (ceyyul) as well as `why' and meaning `what' (porul). In short, the CD-I is a `book that speaks in terms of the three media of word, sound and image. The ancient erudition of Tamil and familiarity with these multi-media, its `know-how' in shaping these three threads into live, interactive performances that affect the public deeply, make traditional Muttamil scholars the natural experts of the interactive, multimedial designs and programs of tomorrow. -----necessary equipment: T.V. monitor---

SRIDHARAN, PASUPATI MEENAKSHI TAMIL LANGUAGE AND TAMILS IN ISLAND NATIONS

``Yadhum voorae Yavarum Khezheer'' what an approriate axiom for all times. This should cheer up the interested tamil lovers in all those small and big islands who always craved for more involvement in the great ancient and beautiful Tamil language.

Language knows no barriers. A place or religion or even cast/creed or a community cannot impose or suppress an individual's love towards a language. More so if the language is ones own mother tongue. On the other hand a place or a religion or a caste or a society can be effective vehicles for development of a language.

Closely follwoing these an existing culture and civilization of a given place has a more direct bearing on the growth or other wise of a language. If the developing civilization in a place accomodates the entry., the continued existence and growth depends on us as how to and what timely measures we take (within the frame work which a place or a nation affords) to develop. ``Therai kadal odi thiraviam thedu'' is an old saying. That is what our elders did. Tamil history is spotted with various incidents, stories that speak about our traders fanning out far and wide, making contacts for trade and a few migrating too. I will confine my

observation to some specific island nations in the Indian Ocean and the Pacific where I am working and living for the past 12 years.

The existence of Tamil in these island nations can be compared nevertheless exhibiting beauty in its own way! Though I am born to a Tamil Scholar who had done great service in a state) now a telugu State) to develop and expand the horizons of Tamil Language my learning of Tamil has been till my school level. Nevertheless I have always been in touch by reading books, participating in tamil programmes to sustain my avid interest. Let us see the colour of the rainbow, the beautiful one that has spread over the island nations dispersed far and wide.

I have visited and stayed in this island during the years 1985, 1986 and 1987. Among the Tamil living there we should make a classification. The Fijian Indian Tamils settled on migration. Mainly it consists of plantation workers, trading community and service class. In this service class we have some professionals like doctors and engineers and semi skilled working people. The existence of professionals, semi skilled and white collared ones is of recent origin in 20th century. Since Religion has been one main carrier for language development, it brought many tamils to one ADI festival in the month of September.

People thronged at a rectangular piece of open land top watch devottees of Lord Muruga. I heard the sweet sound of Tamil spoken by some and some spoke Hindi, telugu, gujarathi and Fijian. I met a lot of Fijian Indians who bore Tamil names. Some of them spoke fair tamil, some spoke a bit only, some understand but cannot speak and most of the younger generation cannot read or Professional Doctors speak in Hindi though they were Tamils by birth. Most of them had a fair amount of ethnic mix, married partners having different language/caste and religious background. Neverthless if a huge congregation like the one (Adi Festival) and a Fire Walking Event could be staged with men having bodies pierced with sharp instruments with spades (across their chests/mouths etc.,) it not only denotes a religious fervour, devotion but also their deep rooted sentiments to our ancient practices. The language of Tamil is only one among the many that got imported in this soil. Indians dominated island in

trade and commerce now) The interest is there. There is no infrastructural facilities to develop the language. tamil teachers are required to enable the interested population to learn Tamil.

Tamils love Tamil movies and songs. Literature could not spread among them for want of Tamil Reading majority (there could be some minor population comprising of a few old Fijian Indians.

SRINIVAS, M.D. AND J.K. BAJAJ PROFILE OF A FUNCTIONING INDIGENOUS POLITY IN SOUTH INDIA

In the Tamil University of Thanjavur there are some 160 bundles of palm-leaf records, which were transferred there about 10 years ago from the office of the Collector of Chengai - M G R district at Kanchipuram, where they had been lying for the last hundred years or more. Each of these bundles contains about 800 uncut and untreated palm-leaves, each about a meter long and about 4 centimeters wide, with writing on both sides. These palm -leaves hold the 18th and 19th century village accounts of the Chengalpattu region of Tamilnadu. And, they present the most Tamil society and polity at its basic level, before it was disrupted and transformed through the instruments of the British administration.

Of the 160 bundles of palm-leaves, about 20 contain accounts collected around 1770 at the instance of a British engineer, Thomas Barnard, and Raja Chengalvaraya Mudaliar, who probably was a major nattar of the region. These accounts, referring to about 1000 villages are part of the original data that formed the basin of an extensive survey of about 2150 villages of the Chengalpattu region, undertaken by Barnard on instructions from his superiors in the British administration. The english records of this survey are available in the Tamilnadu State Archives at Madras. The survey was one of the very first efforts that the British made to understand the ways of the Indian people, before devising moden of effectively controlling and administering them.

Some of the features of Tamil society of the eighteenth century, that emerge from the English records of the survey and

the original palm-leaf accounts, seem rather startling. For example, the palm-leaf accounts record the amount of land under different crops and the actual produce of each village for the five years between 1762 and 1766. These data show that there were villages in this region which produced up to 8 tons of paddy per hectare of cultivation. Today this level of productivity can be obtained only in the best of the so-called green-revolution areas of the country, with the most advanced, highly expensive, and often environmentally ruinous technologies. This information about the productivity of Chengalpattu villages in the 1760's forces us to completely revise our ideas about the scientific, technological and managerial skills available in the country around the time it fell to the British power.

The palm-leaf accounts also provide a graphic picture of the layout of the Chengalpattu localities of that time. They record the location and extent of every temple, pond, tank, well, ery, channel, garden, grove and forest in the locality. They also give details of the streets, paddy-threshing grounds, cattle-grounds, and burial grounds. And, they give name of every householder with the size of his house and the backyard. Often the habitation in a locality was surrounded by gardens, groves, forests, and erys. And all the houses, including those in the Harijan section of the habitation, were fairly big.

These records also tell us that each of these localities maintained an extensive establishment of administrative, cultural military and economic functionaries of services, and also made provisions for large centres of culture, religion, scholarship and administration, which provided the connecting links for the whole religion. From the produce of the locality allocations were made for each of these functions and services, and the total of these allocations amounted to 30 percent of the gross produce in most places. Thus the Chengalpattu locality, it seems, functioned like the innermost circle of the `oceanic circle' polity of Mahatma Gandhi.

Locality level accounts of this type are an invaluable source for learning about a polity that was not controlled from a single centre. Besides telling us about the prosperity and functional efficiency of the pre-British Tamil society, they also give us a

glimpse of the reality of economic and social relationships between the various communities within the locality polity, and above the actual status of various jatis in an Indian society functioning according to its own indigenous genius.

SUNDARAM, DR. V.P.K. TALAM IN OLD TAMIL LITERATURE

India has a rich tradition of art and culture dating back to the days of Tholkappiam. South Indian Music has its origin in Tholkappiam and Sangam literatures. As centuries rolled on from the period of Tholkappiam, the art and literature on the art of South Indian Music developed into well constructed forms. Though classic music in the different regions like Chola, Chera, Pandia kingdoms differed to some extent, there is an under current of unity among them. The unity developed to a great extent.

Thaalams are rhythmic cycles. The Indian music has got the most complicated variety of drumming system. The drumming patterns are highly scientific in its development. Prof. P. Sambamoorthy has often said that the World has to come to Tamilagam to learn the elaborate drumming systems there.

1. Till now research articles and books are written on (Pan scales) and the Surangal (Musical notes). This article deals with the references found in the old tamil literature on Thaalam and drumming systems.

2. The word `Thaalam' denotes the numbered thaalam and drumming to thaalams also.

3. The *(நொடி)* nodi which is the twinkling of the finger is basic measurement for thaala tables. There are other measures for thaalam.

4. The ancient names for the thaalams.

5.. The thaala measures like penta measure etc..

6. The different drumming kinds and ways in ancient tamil literature.

Examples are quoted from Thirugnana Sambandar and from Chilappathikaram.

Each factor is demonstrated on hand drums and other thaala instruments.

SWETHARANYAM, MRS. DR. DEVI THE AGRICULTURAL USAGE OF THE PESTICIDE ENDOSULFAN AND ITS EFFECT ON THE ENVIRONMENT ON THE FISH SPECIES

The vast inland fishery resources in India are one of the richest in the world and constitute the countrys valuable fishery constitute a threat to the fresh water media, particularly to fishes. The organo-chlorine compounds (hard insecticides) are relatively persistent and accumlate at high rates in aquatic organisms (Moorthy et al 1985)

The fish species oreochromis mossampicus cultured in the fresh water ponds of Mayiladuthurai, Nagai Quaid-E-Milleth District, Tamilnadu, is highly productive, cheeper and widely consumed by the natives. The usages of the organochlorine compound endosulfan by the farmers of this area amounts to %. Based on the possible influx of endosulfan from the fields to the fresh water bodies, an investigation was made to assess the tosix impact of endosulfan to the fish oreochromis mossambicus.

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உலகத் தமிழாராய்ச்சிக் கழகம்